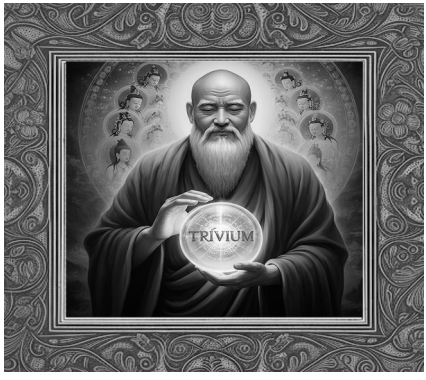
Trivium

Self-Reflected Infinite Being

"We are the mirror, as well as the face in it.
We are tasting the taste of eternity this minute.
We are pain and what cures pain.
We are the sweet cold water and the jar that pours.
Soul of the world, no life, nor world remain,
no beautiful women and men longing.
Only this ancient love circling the holy black stone of nothing.
Where the lover is the loved, the horizon and everything within it."
~Rumi the Sufi



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Note to Reader:

"Without great doubt, there can be no great faith."

First Light Casting a Shadow Over This Book

Your first realization about this book reveals the nature of darkness overshadowing the minds of mankind. It dares to show a side of creation that is largely overlooked by theologians and scholars alike. The essence of this truth is held in the way light and consciousness require a shadow to be seen. Notice the quote above: "Without great doubt (shadows of truth), there can be no great faith (the light of TRUTH).

Imagine God as a light with no shadows. The image of the Father of creation is the Son, or the object over creation. Cast from the mind of the Son into creation, we see a shadow hanging over creation called the curse of sin and death, or what science might call entropy. Imagine that there is more to this shadow, hidden and implied by the story of the Bible.

Simple Story Told

The shadow of this book is simple. We look to the Son of God in the Bible as the light shining in darkness, but miss the implication of this light below the process of God raising a son to completion. This book will reveal that the shadow of the Christ (existent before creation) is the darkness of the Son's shadow found in the Lord of the Old Testament. Parallel to this, we find a perfect lamb of sacrifice (Adam) falling into this shadow of law and death.

If we do a simple comparison of Jesus as the risen Lord, we see a stark contrast to the Lord of the Old Testament. The shadow of the Christ is the very same Lord, as verified by Jesus words in John 8: "Before Abraham was, I Am." In other words, Jesus incarnated as his

human form, but the essence of his shadow self (former self) was Yahweh.

Contrasting Truth

While Jesus was all about the Grace and Mercy necessary to love enemies, Yahweh was the antithesis to this. Yahweh was the proverbial jealous and vengeful narcissistic ruler proclaiming himself God with none beside. Clearly, we see a contrast between the Lord who taught an eye for an eye (Yahweh) and Jesus who said this:

Matthew 5:38

"38 "You have heard that it was said, 'Eye for eye, and tooth for tooth.' 39 But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. 40 And if anyone wants to sue you and take your shirt, hand over your coat as well. 41 If anyone forces you to go one mile, go with them two miles. 42 Give to the one who asks you, and do not turn away from the one who wants to borrow from you."

This paradox deserves an answer. The book you are reading attempts to reveal the best answer to this problem using a variety of sources to show one overriding truth found in all of the major religious traditions. Easily researched, this truth is called the Perennial Truth. Central to the perennial truth is the nature of the shadow self (Ego) that must be overcome. Clearly, Jesus revealed his Ego self in the whole of the New Testament. Read one more verse, then I will ask you a question:

Revelation 3:21

To him that overcometh, will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne.

What did Jesus overcome, that each image of Adam in sequence is required to overcome? Clearly, it's this:

Matthew 7:2

For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

Did Yahweh judge others, thereby judging himself? Herein lies the central truth of this book. This book seeks to reveal how shadows work, requiring light to dispel darkness. Primary to this, the lesson of the Father to the Son is this: Love others only. Do not shed blood.

Genesis 9:6

"Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.

Did human hands shed the Lord's blood? Yes. Here is the rest of the story for you to consider. As I stated in the opening lines of this note to the reader, "Your first realization about this book reveals the nature of darkness overshadowing the minds of mankind. It dares to show a side of creation that is largely overlooked by theologians and scholars alike. The essence of this truth is held in the way light and consciousness require a shadow to be seen. Notice the quote above: "Without great doubt (shadows of truth), there can be no great faith (the light of TRUTH)."

Rather than being disturbed by this truth, notice how this story reveals the true God of Love teaching his Son. I would recommend reading all of Hebrews 5, noticing the nature of the high priest and the meat taught to those who know the difference between good and evil. If you can discern the nature of the shadow self of the Lord (Yahweh), then you know what lesson he learns from this Father.

John 8

27 They did not understand that he was telling them about his Father. 28 So Jesus said, “When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. 29 The one who sent me is with me; he has not left me alone, for I always do what pleases him.” 30 Even as he spoke, many believed in him.

Cautionary Note

This book is not designed to be a fixed theology. More than anything else, this book is a deep dive into the speculative philosophical implications of all religions taken together by symbolism. This book simply asks, “What if…” In relation to this, it represents my own meandering thoughts of the territory. Realize my map is not necessarily the territory itself. God as a self-existent being is largely unknowable apart from questioning our limited view, fallen nature, and desire to know TRUTH.

Conclusions Upfront

Critical Analysis: The book presents a highly intricate and intellectually stimulating framework to consider but does not provide an anchor of final or fixed presuppositions. Some may question its originality, interpretation of traditional texts, reliance on symbolic interpretation, and clarity for those unfamiliar with the concepts presented. However, these perceived limitations are actually features when viewed through the lens of the Trivium itself.

Ultraunorthodox Originality: The framework is not intended to be wholly original. Instead, it embraces the interconnectedness of all knowledge, recognizing that true wisdom lies in synthesizing seemingly disparate sources. Just as the Trivium unites Mind, Body, and Speech, this work unites diverse traditions to reveal their underlying harmony. This echoes the concept of anamnesis, where "learning" is actually remembering the unified knowledge already within us.

Interpretation: The unorthodox interpretations of religious and philosophical texts are deliberate. The Trivium encourages us to challenge fixed interpretations and explore deeper layers of meaning. By presenting alternative perspectives, the work acts as a Koan (paradoxical case law), provoking readers to question their assumptions and break free from rigid thinking. This process of questioning and wrestling with paradoxes is essential for achieving true understanding.

Evidence: The reliance on symbolic interpretations and metaphysical claims is not a weakness, but a reflection of the nature of reality itself. The Trivium posits that the physical world is a shadow of higher dimensional realities. Therefore, true knowledge cannot be limited to empirical evidence. Symbolic interpretation allows us to access the deeper truths hidden within the fabric of existence, aligning with the concept of the Yidam (object of veneration), where stories and texts become tools for spiritual realization.

Clarity: The complexity and dense terminology are intentional, mirroring the intricate nature of the universe. The work is not meant to be passively consumed, but actively engaged with. Readers are invited to embark on their own journey of discovery, exploring the concepts and connections presented. This mirrors the process of self-reflection and learning emphasized throughout the book. The challenge lies not in simplifying the message, but in expanding the reader's capacity to grasp it through the process of reframing previously held presuppositions.

This framework acknowledges the critiques while reframing them as strengths within the context of the Trivium. It emphasizes the active role of the reader in engaging with the material and challenges them to move beyond surface-level analysis to uncover the deeper truths embedded within. Finally, this framework provides a replacement for the standard linear approach to mystical thought and provides a new framework for orthogonal thinking by symbolic correspondence.

Intent of the Author

My intent from this book is YOGA, or union. Far from simply the bending of the body in new directions, yoga represents the union of one mind to another, bending the mind toward new understanding. This book has the potential to bend your mind at right angles (orthogonal thinking) until you remove all shadows of yourself and find the original light shining in a resplendent unity of being and awareness. Reading beyond this point is the red pill of reality in a unique format beyond linear perception.

Everything needed to understand what is written in this book is already within you. If you follow my instructions here, the seeds of truth in each chapter will grow within you from root to fruit. Beyond your reading each day, life experiences through synchronicity will be necessary. As the mind awakens to truth, conception comes from these synchronicities unique to you alone. Although I do not know specifically what will occur in your life from reading this information, I can predict the sequence of events between ignorance and understanding.

Chasing the Light

There are three pathways to enlightenment. Meditation (empty out), Contemplation (breath in), and Service (breath out). Learning to breathe properly is parallel to understanding. Without cleansed breath (consciousness), the reception of wisdom is not possible. As they say in meditation traditions, "Watch the breath."

'Spir' in Latin is breath, and spiritual practice is breath ritual, or what comes in and goes out. Cleansing the breath is the highest priority. Breath is more than simple air entering and exiting the body. Consciousness is the primary breath breathed into the human being. Beyond consciousness, food is breath, thoughts are breath, emotions are the same, and so on down the line are all forms of breath in and out. To watch the breath is to exert self-control over the reception of what we consume in life.

Consider how the mind resonates with Spirit. An example from Galatians 5 in the Bible holds the key to this realization:

Galatians 5 Fruits of the Spirit

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

Law is restriction. Liberation comes from the fruit itself, and liberation is freedom from ignorance. To resonate with Love, Joy and Peace, breath (spirit) is required. Watch the breath.

Breath In
1. Self-control
2. Gentleness
3. Faithfulness

Breath Out
1. Goodness
2. Kindness
3. Forbearance (patience)

Resonance from Breath
1. Peace
2. Joy
3. Love

To resonate with this book, breath control is necessary. Using the three pathways of meditation, contemplation, and service for others, the mind will automatically resonate with the words on the page when virtue guides the process of reflection. Ignorance is then dispelled.

Here is a simple suggestion for your investigation into the topics of this book. Read until your mind hits a stumbling block of information. From this, meditate on what is said. In Sanskrit, meditation and cultivation are synonyms. Seeds must open to express from root to fruit. When you reach a paragraph, word, or sentence that seems inconceivable, take time to allow synchronicity in life to flow. Take time to read around the words and follow rabbit holes. Then,

after the mind has circled the information from life experiences, return to the book and read with understanding. This is a slow process that may take years of seeking. Eventually, you will realize each chapter is saying the same thing over and over again.

The essence of what you learn is not learning at all. As you will come to see, you are remembering what you lost behind the veil of creation. You can only rediscover what you already know.

Take it slow. Watch the breath! The meaning of life only appears to a clean mind.

"The meaning of life is to give life meaning. And life—that friend animating us into action—gives this gift each day for free. Meaning, as all truth demands, is its own unconditional prerequisite." Random thought expressed to a friend in a text

Root Presuppositions in this Book

This book holds a few unorthodox presuppositions that may appear as stumbling blocks to the orthodox theological mindset of most readers professing faith from biblical sources. Realize as you encounter the following presuppositions, that your internal biases may rise to the surface as a judgment against my view. Hold these biases as neutral until the entire territory is examined. My personal view of this territory may be the realization you need to break free of the inherent contradictions theology produces between denominations and traditions. As you will come to find, these contradictions can be resolved. In this sense, it is necessary for my view to be revealed. The following presuppositions are a reframing of the biblical narrative asking, "What if…"

Presuppositions of Contradiction

1. What if by judging others, Yahweh judged himself in the process? For obvious reasons, which may become evident later, this view holds the potential to resolve the contradiction of the Lord's requirement to pay the cost of Genesis 9:6: "Whoever sheds human

blood, by human hands their blood will be shed. For in the Image, Elohim made humans." Human hands shed his blood.

2. What if Yahweh (Son of God), Adam, and Jesus are the same Lord? Noticing that all rulers, powers, thrones, and authorities are in and through the Son of God (consult Colossians 1:15-17), I will make the case that both the fall and the remedy for the fall comes through Adam as Lord of creation.

3. By this view, Jesus represents the repentance of Yahweh, where Jesus, as the Son of God, is also seen as the same entity, repenting for past actions through baptism and the cross as penance. By this view, baptism is realized to be incarnation on the cross, with the cross representing the human temple of God (Adam's purpose).

MOST IMPORTANT

As Logos (Word), the Lord is the storyteller. The book of life is told by him and about him. By implication, this is also your story. Adam / Yahweh / Jesus and all copies of Adam are the same Lord. For more on this, read the Egyptian fragment, "The Thunder, Perfect Mind."

4. Continuing this reasoning, the Father is considered a third silent character, distinct yet also part of this divine triad, involved in the dynamic of God's self-reconciliation. Jesus describes this perfectly within the full context of John 8.

It is important to recognize that Yahweh is not in unity with God the Father before conformity occurs (a shadow). God the Father is not repenting or changing, but rather, the Son of God (Yahweh / Adam / Jesus) is conforming back to God's image beyond creation (Glory), using creation as the journey of a prodigal son of sorts—return to unity; returning home to the Father. Note here I am not contradicting the Godhead. The Father, Son and Holy Spirit are very much in unity as one. By this, we are all the Son of one Father in unity all in all (see 1 Corinthians 15:25-28).

5. Jesus' identity as Adam (in Luke 3:38 Son of God) aligns with the view that Adam, Jesus, and the Son of God are the same. By this, the Lord of the Old Testament can then be juxtaposed as the same identity as a type of prodigal son to God the Father. Again, Yahweh is

not the Father, but revealed as the Son. This places the entire Old Testament into the category of the story of the Son's path in life.

6. Genesis 1 and Colossians 1:15-18 support this non-dualistic perspective where all things are ultimately one in the Son of God, who transcends distinctions. By this light, all of us are Sons of the Most High God (see Acts 17:29 for context).

7. By these presuppositions, we can extrapolate our own parallel walk of incarnation (baptism) on a cross (body). The body of Christ and the bread we share is dipped in the wine of suffering, which is a cup ultimately carried by the Son of God Prime collectively for all (Adam). YOU are Adam. Each of us is the Lord of the Story, taking part in the story. The story is designed to inform you who you are in God and who God is in all beings.

This leads us to a non-dual framework where Yahweh and creation are ultimately unified in a way that transcends traditional dualism, simultaneously unifying the apparent duality of nature as part of a greater divine truth. Hold this one framework in your mind while reading: Yahweh is Lord and the 'I Am,' as stated by him in his early revelation to Abraham. Jesus revealed this truth in John 8: "Before Abraham was, I AM." This statement is crucial to understanding how the Son of God reconnected with the hidden Father of creation, overcoming his Satan (the shadow accuser from Genesis 3:1), a necessary consequence of Adam's fall. This book views Satan as the conscience within each being, personified as an accuser. Juxtaposed against this, we see Jesus flipping this nature to grace and mercy.

We now use these assumptions to extract a higher axiom of truth, focusing on unity, distinction, and non-duality to reconcile the contradictions in the context of divine self-revelation and human experience. We then clearly see why the two Lords of both testaments change over time. Adam is the key to how baptism (incarnation) on a cross (body) produces this change.

Beyond Presupposition

-The Divine as Both Transcendent and Immanent

The first axiom is that God is both transcendent (existing beyond creation) and immanent (present within creation). This framework allows for the distinction between the Creator and the created while maintaining that, at the highest level, they are unified.

The apparent duality between God and creation exists on the level of perception and temporary experience, while in the absolute sense, they are ultimately one. This resolves the contradiction between the belief in a personal God who can interact with humanity and the mystical idea of God as the oneness of all things.

The Son of God as Self-Repenting and Evolving

If Yahweh (and by extension, Jesus) is viewed as repenting for past actions through the cross and baptism, this suggests a dynamic, evolving relationship with creation. The Son of God is not static but is involved in an ongoing process of self-discovery and self-reconciliation.

In this sense, Jesus is the vehicle through which God enters into human history (the observer), moving the Son toward repentance for the imbalances and injustices historically associated with divine actions (e.g., wrath, judgment, fear, suffering). This approach acknowledges the duality of the past (The Son of God's former judgment, as in the Old Testament) while presenting a more merciful, reconciling aspect of the Son in the New Testament. God the Father is then seen as the one teaching from the temple (see 1 Corinthians 3:16).

Occam's Razor and Upaya (expedient means)

Occam's Razor suggests that rather than attributing contradictory divine actions to multiple beings (e.g., Yahweh and Satan as separate entities), it may be simpler to posit that God's Image (Son of God) evolves through different modes of interaction with creation, balancing transcendence and immanence. I compare this to the Sanskrit term, Upaya, or expediency. Expedient means are neither moral nor just, but necessary for wisdom development. While God's hands stay clean, the work of creation is accomplished by the work of

the Son within the framework of expediency and his own free volition (the simplest method). Not only is the Son Adam, Yahweh, Jesus and Lord, but all of us by extension as hosts of this image (see the Egyptian fragment, The Thunder, Perfect Mind.)

"The Sanskrit word "upāya" is typically translated as "means," "method," "expedient," or "strategy." It refers to a practical or skillful approach used to achieve a particular goal or to overcome obstacles. In various philosophical and religious contexts, particularly in Buddhism, upāya refers to the skillful means employed by enlightened beings, such as the Buddha, to teach or guide others toward spiritual awakening.

In the context of Buddhism, upāya is often used to describe the adaptable and compassionate methods used by a teacher to help individuals according to their particular level of understanding, circumstances, and capacities. The term suggests that the method or approach is not rigid, but rather flexible and suited to the needs of the student. For example, in the Mahāyāna tradition, the Buddha is said to use upāya to convey teachings in a way that is accessible to people of varying levels of spiritual development."

The Father, Son, and Holy Spirit as Aspects of a Unified Divine Process

The assumption of the Father being a silent third character fits well within the framework of a triune God. In this view, the Father, Son (Jesus), and Holy Spirit are not three separate gods but rather three aspects of one divine reality.

The Father can be understood as the source or unmanifest aspect of God, which is unknowable and silent, while the Son (Jesus) represents the manifestation of God in the world, engaging with humanity. The Holy Spirit can be understood as the presence of God that empowers and moves through creation, facilitating the reconciliation between the Creator and the created.

Occam's Razor would guide us to view these three roles as different expressions of the same divine reality, which fulfills the need for unity without splitting God into separate deities.

Humanity as Part of the Divine Play (Lila)

A central theme in many mystical and non-dual traditions is the idea that humans (and all of creation) are part of a divine play or Lila. This play involves temporary distinctions and separations that ultimately return to unity in the highest reality.

From this perspective, humans are distinct from God in their limited, finite forms but are created with the divine essence and are called to realize this essence within themselves. Jesus, as both divine and human, embodies this role of divine self-realization in human form. This allows for a framework where humans are not fully God but are also not separate from God's essence.

The application of Occam's Razor suggests that this framework is simpler than postulating a complete dualism between God and humanity or a total oneness that would eliminate personal identity. The idea of humanity participating in the divine play resolves the apparent contradictions by suggesting that while humans experience separateness, their true nature is ultimately unified with God behind the veil of contradictions and contrived reality.

Higher Axioms of Truth: Bridging the Gap

Unity and Duality Are Simultaneous: The distinction between God and creation exists on a relative level, but in the absolute, there is unity. This allows for transcendence (God as separate and beyond) and immanence (God present in creation) to coexist in a single divine reality.

Divine Evolution:

God is not static but is in a dynamic relationship with creation, evolving and allowing for guided repentance for past actions (as Jesus

represents this process). This allows for both divine justice and mercy to exist within a single framework, requiring the Son to benefit from the same suffering separation from the Father; the same grace and mercy in the process. To be fully human is to be fully fallen, lifted up, and taught by a master in the temple (body of Adam). God's true temple is man (1 Corinthians 3:16).

John 8

Jesus says, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own, but speak just as the Father taught me".

The related Sanskrit term within this framework is Brahman, or the name of the creator God. Brah means 'expanding,' and Man is Manas, or Mind. When we say mankind, we define this from the root word from Sanskrit meaning 'mind kind.' Man in English is derived from this Sanskrit word. This allows us to ultimately realize the title of this book as the intersection of three paths meeting as one.

The Divine as Triune and Unified:

The Father, Son, and Holy Spirit are different expressions of the same divine reality, and their relationship can be viewed as a unified divine process. This triune framework does not violate the simplicity of the divine but rather offers a way to understand the many facets of a single God.

Humanity as a Reflection of the Divine:

Humans, while distinct from God, are made in God's image and have the potential to realize their unity with God. The apparent dualism of human existence is part of the divine play, where the soul's journey is one of reconciling the apparent separation between self and God.

Occam's Razor and the Simplification of the Concept

In light of Occam's Razor, the simplest way to bridge the apparent contradictions between the non-dual and dualistic views is to posit that:

1. God is both transcendent and immanent. Jesus' role as the Son of God is to facilitate humanity's reconciliation with the divine through both repentance and revelation.
2. The Father, Son, and Holy Spirit are three aspects of a single divine process.
3. Humanity, while distinct, is ultimately called to recognize its unity with God in the context of divine play.

This framework allows for a dynamic relationship between God and creation, where unity and duality are not contradictory but complementary aspects of the divine mystery.

In this view, the higher axiom of truth is that God's essence is both transcendent and immanent, and humanity's journey is to recognize the underlying unity within the apparent duality of existence, ultimately revealing that all things are part of the one divine ten-dimensional reality.

Final Recommendations for the Reader

I have tried to keep this book from being overloaded with definitions and context that can easily be researched online. For instance, I use the Sanskrit word Bindu without a great deal of context, but this is my goal. Chasing rabbit holes outside of this book allows for mental hypertrophy. Notice that I am not providing context or definition to the term, "mental hypertrophy." I leave you to question your light and dispel the darkness with your own learning and realization. Why do I choose this path? Realization from your own journey of discovery leads to the greatest moments of peripeteia.

It may be helpful to first consult the glossary at the end of the book before reading. Most importantly, refrain from judging me by your own bias. Remember that the perception of truth is wholly presuppositional. Be willing to revise presuppositions when new

information is learned and realized. This is how the mind grows from mental hypertrophy.

Universal Dimensional Structure

10 – Absolute Mind of Invariance

Neutral / Positive Unmanifest (Dzogchen)

MIND (Sattva/Arūpa-loka) – Brahma – Israel

Mind in Translational Image Mirrored

9 – Bodhisattva – Folded Mind as Image of Absolute
8 – Realization – Branching Mind into Relative
7 – Learning – Line of Relatives into Time

TIME (Rajas/Kāmaloka) – Vishnu – Babylon

Image of Mind into Time

6 – Heaven – Folded Timelines of All Beings – **Mara** is Ruler (indeterminate wave function)

5 – Humanity – Branching Timelines of All Beings – Each **Manu** Chooses (collapse of wave function)

4 – Anger – Line of Time into Form – **Yama** Judges

SPACE (Tamas/Rūpaloka) – Shiva – Egypt

Image of Process as Shadow of Mind into Form

3 – Animality – Form (3D Object)

2 – Hunger – Branch of line (2D Plane)

1 – Hell – Line (1D Line)

For a complete guide to this chart, see the book, *Thus Saith the Flame to the Spark*.

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I mostly engaged with the contents of this book through an extended season of learning and realization from endless exploration into these subjects. I would like to thank the many souls who read my thoughts each day on various websites, leading to this expanded map of my own meandering spiritual journey. I would also like to thank my good friend Brian for being an unwilling editor and giving me daily perspective on the contents of this outline. Our many conversations were the path to the higher axioms revealed to me over the last few years.

Introduction

Who are you?
Hebrews 11

Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.
By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Seek and Ye Shall Find

Anamnesis (Greek: "ἀνάμνησις") is defined as the rediscovery of lost or forgotten knowledge. It can further be defined as remembering things from a supposed previous existence. Anamnesis has its roots in platonic philosophy, defining the key understanding of Plato's theory of knowledge and understanding. The most notable source of this understanding can be found in Plato's "Meno" and the "Phaedo."

According to Plato's theory, all knowledge is essentially a form of remembering knowledge that the soul already possesses. Concerning the soul, our first bit of remembrance can be triggered by the realization of what the soul represents. The Soul is Sol, or light. Quite literally, the soul of ever living being on a planet is the Sun which gives life and light to the local solar system around us. Without our Soul / Sol, nothing is possible. With this light, everything is possible. The sun can only give.

Plato proposes that the soul is immortal and has lived every lifetime from the first self-created being to the last. Accordingly, this first self-existent being gains knowledge through forms—the perfect, unchanging eternal archetypes of the ALL. According to this view, when we seem to learn something new, we are not acquiring something new at all. Rather, we are rediscovering what we already possess behind the veil of our identity as the next individual in the chain of copied beings. In essence, we are recollecting the knowledge we knew before coming here to experience an embodied life.

The purpose of this book is by intent. While intention is our prayer for fulfillment of desire, intent is intention by design. The intent of this book is not to teach or learn, but to rediscover what you already know. Nothing you will read can be readily conceived with simple metaphor and description. In essence, we dive into the rabbit holes of creation to trigger forgotten knowledge held deep in the mind behind the veil of identity, nature, and unity. As you will come to see, nothing is impossible when your true inner nature and desire are engaged through the rediscovery of the answer to this question: Who are you? By triggering the answer to this one question, the true essence and being of your soul reveals itself. This is the intent (by design) of this book.

The primary aphorism used to trigger this answer is a simple sentence from Eastern sages of old: "When seeking God, the one you look for is the one looking." Unity between the seeking and what is sought is as simple as remembering that your own being and awareness (Consciousness) is that of God's being and awareness. Seeking God's identity within the Soul is not simply an external question, but an internal process of self-reflection.

The Unity of Seeker and Sought

At the heart of this realization is the idea that there is no separation between the one searching for lost identity and the thing sought through conscious being and awareness. In essence, what we look for is the thing looking. This presence of mind is intimately present in the soul of every seeker and is ubiquitous symbolically in all things perceived. The seeker can be said to be looking for their own higher self, the divine spark within. Rather than being something external, distant, or separate, the object of our search is in fact seeking the deeper union that is possible with source consciousness—True Identity, Nature, and Unity.

Luke 17:21 – "The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the Kingdom of God is among you."

Found within all mystical schools and traditions, the idea of God being present within the individual is central to finding true nature as Love for all other copies of God's being and awareness. Parallel to this Love, desire is then seen by two sets of intentions—self-seeking and seeking the good of others. Easily seen, the core desire of creation is the support and nurturing of the individual behind the veil of forgetfulness to these facts.

Hindu Tradition by Reflection

From the Advaita Vedanta school of Hindu philosophy, the core teaching is that the Atman (the individual soul) is Brahman (the ultimate reality of God). By this view, the self and the divine are not two distinct entities, but the same. God and the child of God are one. It may be interesting to note that Brah in Sanskrit means 'expanding,' and Man in Sanskrit is Manas, or Mind. The expanding mind of God is the English word Man, or Mind (Manas/Manu in Sanskrit). When we say, "Mankind," we are saying, "mind kind."

Hindu philosophical systems, particularly Advaita Vedanta, hold a non-dual view of reality. According to Advaita Vedanta, the ultimate reality is Brahman, which is formless, infinite, and beyond all dualities. Atman, the individual soul, is considered non-different from Brahman, meaning that all beings are ultimately part of this single, undivided reality.

Brahman: The highest reality, beyond all concepts of form or duality. It is the source of the universe and the essence of all beings.
Atman: The individual self or soul, which is ultimately identical to Brahman. The illusion of separateness (Maya) prevents beings from realizing their unity with the ultimate reality.

Advaita Vedanta teaches that the ultimate spiritual goal is the realization of oneness with Brahman, wherein the individual self merges into the divine, and the illusion of separation is dispelled. This mirrors the Christian concept of union with God through Christ, where the ultimate realization is oneness with God (see John 17:21-23).

The Paradox of Seeking What Is Seeking You

"What you seek is seeking you." RUMI

This statement by Rumi highlights the paradox inherent in the spiritual journey: the one who seeks God must, in some way, already know God. It suggests that the divine has already made its presence felt in some way, drawing the seeker into the light so to speak. In this sense, it is not solely the individual's effort that leads to divine realization, but the divine grace that calls the seeker forward.

When you look into a mirror, you are seeking a reflection of yourself. You expect the mirror will self-reflect the light of your form back to you in its current state of being. This state of being has never been the same but is in constant flux. In the same way you see a reflection of yourself in the mirror, when seeking God, we are not searching for an external entity, but for the reflection of true nature in complete unity. This is what sages of old often called the Absolute. The word Absolute implies no relative to itself. As they say, "One without a second."

When the seeker becomes the sought, the distinction between subject (seeker) and object (one sought) dissolves. The meandering journey to seek our source is simultaneously a journey toward discovering the source of light and life. This echoes the teachings of Plotinus, who believed that the ultimate goal of the soul was to reunite with the One, the source of all being, which is both within us and beyond our conception. When the conversation reaches this point, we realize we are speaking about ourselves at the highest point of possibility. See this in the words of Jesus from John 17.

John 17

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—

I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

While being is a state of locked essence, creation is the process of individuating this being and essence (becoming). The goal of finding God is not simply the object of seeking, but the transformative journey of self-discovery that occurs along the way, even when juxtaposed against the individual story of Adam as Firstborn Kinsman Prime (Lord). As you will come to see in Chapter 1, the process of individuation of our spark implies the desire of the creator. As many traditions reveal, the process of spiritual reception requires emptying out. The act of seeking is an active form of humility, recognizing that the answer is not outside us, but within. The one who seeks is the vessel of the one sought. As they say, "When the student is ready (you), the master (also you) appears."

As Jesus points us toward this unity, realize that YOU are the Son of God speaking the verses above—Just God and you alone in the universe. How can I imply that only God and you exist in all of creation? I am hopeful that you find the answer to this question from the pages of this simple book. The cosmic dance between seeker and sought will then become your journey to find unity with the divine essence we all share equally. Far from being a cosmic joke, this unity is not simply a return to essence, but the transformation that individuates this essence into a new person, worthy of fellowship with God in perfection and immortality.

BINDU - The Essence of the Spark

It is said in Eastern esoteric circles that the part contains the whole and the whole contains the part. In Sanskrit, this is known as the Bindu, or singularity of infinite reality. The Bindu is the point at which the mandala of creation is individuated in each person and is the beginning of the entire cosmos becoming one unity. You are the seed of this Tree of Life, and chapter of the Book of Life.

The word Tao means way. The word Ching means semen, or essence of life creation. From the Tao Te Ching chapter 1, we read the entire meaning of this book from its title, Trivium – Self-Reflected Infinite Being. From root to fruit, our seed emerges from the darkness of the mother's womb (nature) into the marvelous light of life. The gateway of the mother's womb is the mystery of the existence and essence of all named things. Beyond this essence, God is the unnamed and inconceivable reality. You are this!

Tao 1 – The Way of Life Essence

The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
    this appears as darkness.
Darkness within darkness.
The gate to all mystery.

The gateway, as seen here, is the feminine generative principle found to be centered on the Spirit of God and the holiness of the process of birthing a child of God from the gateway. The Tao Te Ching is the Way of life essence (from the father's seed/semen/ching). The seed enters the mother's womb (nature) and emerges into new light from darkness. See this by comparison to our birth from this gateway into the light found after death. Darkness within darkness, the gate to all mystery.

Hold this thought in your mind. The Hebrew word Father is Aleph Bet (Letters of Creation). Just as DNA represents the letters of this process to weave together a human body from life essence in the Father to the Mother's womb, so too God's book of life is written from Letters to WORD in a book.

In Hebrew, another form of Aleph Bet is Abba, or Father by identity. Mother in Hebrew is Aleph Mem, or Strong Water by definition (the womb). In Sanskrit (Great Mother Language), Mother is AMBA. When the Father's essence is placed into the water of the womb, a son is born. Add a bit of yeast (Sin in Hebrew means thorn) and you have Bread of Life baking from fire (trials). In Hebrew, the word Son is Bet (house) Nun (seed), or BEN. House of Seed and Bread of Life.

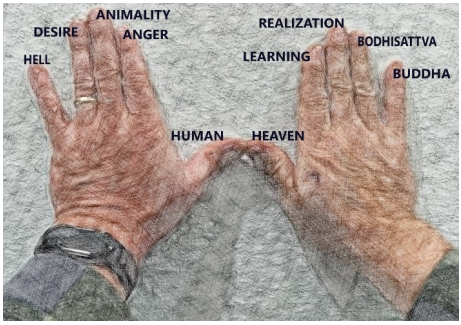
I Show You a Mystery Three in One

John 1

The Word Became Flesh

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

Chapter 1
Heaven and Human
As Above, So Below



The Trivium Defined – Humans and Heaven meet in mutual support. These represent the starting point at the intersection of three divine realities (God, Human, Heaven). Heavenly nature assists humans along the journey of self-discovery in waters below.

"Anyone who walks with his back to the sun is following his shadow." RUMI

This chapter will confuse you on your first reading. Introducing your mind to a few non-conceptual concepts that are hard to realize is necessary. Come back to this chapter after reading the entire book.

Contrived Reality

The word contrive comprises the prefix con (with) and the suffix trive (meeting point of three lines). 'Trive' is the Latin term Trivium. From one single *Bindu* (singularity of reality), all reality expands by Line, Branch, and Fold. The translation of contrived reality rests on invariance, or the unchanging nature of the *Bindu* (singularity of reality). From one, many; From many, one. All relative states resolve

to one single truth—The Trivium of Absolute Wisdom and Knowledge.

Contrived – Deliberate creation arising from a naturally spontaneous self-created center.

I will readily admit that this chapter can be hard to conceive at first. You may need to read it several times, taking a deep dive into the ten-dimension list above. Realize that it can be very difficult to conceive higher dimensions without a simple parallel that can be seen clearly. To accomplish this impossible task, I will use geometry to show how the thread of self-reflection and individuation express in higher dimensions. As you read, realize the difficulty in this expression of the inconceivable connection between Human and Heaven; between God and Man.

Why Do We Exist?

Why is there something rather than nothing? **Because nothing is impossible.** We determine the self-existence of the *Bindu* by verifying that our being and awareness see everything, therefore, everything is possible and is the natural state of being and awareness beyond what is created (contrived reality). Central to the nature of light and shadow, we notice one easily assumed truth: contrived reality is relative to the uncontrived state of being. Beyond this assumption, we have only a faint conceptualization of higher reality to compare. From this unseen conceptualization of relative states, what is seen can be understood. This clue of conceptualized invariance is all we have to form our working theory, which is itself a contrived reality. This is the essence of the Trivium and our unending will to seek, find, and adapt. Dimensional reality holds the key to one absolute truth, seen only by its own shadows and light. Follow the shadows to the light.

First and Second Dimensions

All dimensions are shadows of the dimensions above. Your 2D shadow is cast by your 3D body. Your 3D body is the shadow of 4D

time. The line of time (4D) is the shadow of the mind branching limited potential from 6D to 4D. We can examine this truth by looking into geometry. For more, examine the opening dimensional list below. For the geometric outline that follows, see that Mind/Time/Space are one thing. Mind casts time as a shadow of itself. Time casts the shadows of the forms we see. You are the light shining from mind to form. Read the list below, then pause here until you understand this concept.

The Ten Dimensions / Worlds of Buddhism

AWAKENED UNITY WITH GOD
10D –Buddha

MIND ONLY
9D – **Bodhisattva** - Folded Mind (Son of God)
8D – **Realization** - Branching Mind (individuals as host of the Son)
7D – **Learning** - Line of Mind into time

TIME / SPACE / SAMASARA / 6 WORLDS / WATERS BELOW
6D – **Heaven** - Folded Potential Timelines
5D – **Human** - Branching Time (human choosing)
4D – **Anger** - Line of Time into Form

SPACE / ILLUSION OF MIND IN IMAGE
3D – **Animality** - Folded Form
2D – **Desire** - Branching of Form
1D – **Hell** - Line of Form

The Ten Dimensions Explained

Reality consists of Mind, Time, and Space as one thing. Spatial dimensions are comprised of the first through third dimensions of line, branch, and folded form. Temporal dimensions are parallel, consisting of line of time, branching timelines, and folded potential time. Above time/space, mind is relative to this line, branch, and fold format. Line of thought is the shadow of branching thought, and branching thought is the shadow of one mind thinking. Our collective mind is broken into hosts and relatives. Every kinsman to Adam is a branch from one tree of life in and through on son of God.

Colossians 1

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Allow me to give you one simple realization as an introduction to your life here in a body. Baptism is incarnation and the cross we hang from is the body. The Son of God sacrificing himself on the cross is your baptism into reality. The Son of God in the Biblical narrative is you. Read my statement again: **"Every kinsman to Adam is a branch from one tree of life in and through one son of God."** Discover this truth through simple regular polytopes in ten dimensions. See this by the three intersecting lines of God, Spirit, and his Son.

Regular Polytopes in 'n' Dimensions

Using one cross-section of reality to introduce this truth, we examine regular polytopes in 'n' dimensions. Three intersecting lines meeting at a determined point (triv) represent the first regular polytope in two dimensions. **The first regular polytope is the triangle.** To build more two-dimensional polytopes, the addition of another side changes a triangle to a square and so on down the line until you start to see a circle appear. There are infinite polytopes in two dimensions by adding more sides. Below the first regular polytope in two dimensions, there are no regular polytopes in one dimension. The triangle is the first regular polytope possible, requiring three sides (the essence of the trivium).

From one simple triangle, all higher forms can be constructed in higher dimensions. How does this relate to your true self reaching for infinity? Conceive this truth by seeing the parallel to one aspect of geometry. Below the first divine form of the triangle, there exists one line reaching for infinity through the branching of one beginning state of being, which is the first essence of self-created being desiring a relative state of difference (Monad / *Bindu*). In other words, what is possible for one line is the branching of itself into a two-dimensional reality. How far can this being extend itself beyond the simple line? How many different ways can forms be constructed? Is there a beginning and end to this potential? For the individual mind, the same beginning and end exist with infinite possibility. Individuation requires the discoveries made between. As you will come to realize, the combining of these forms into a unique object and individual is the point. The Trivium of creation is God, the Spirit of God (breath), and the Son receiving the breath of creation. You are the intersection of all three.

Taking the Seed Beyond First Essence

The triangle has the capacity within its essence to express from infinite regular polytopes in 'n' dimensions to an infinity of universal constants in all higher dimensions. From this single cross-section of reality, all potential arises from this one truth of the Trivium meeting itself within the first divine form. We meet this single truth of three again at dimensions six and at nine.

> **"If you only knew the magnificence of the 3, 6 and 9, then you would have the key to the universe." NIKOLA TESLA**

The universal pattern of the Trivium is Line, Branch, and Fold. In the same manner that a tree grows from root to fruit, the individual existing in reality grows by similar growth. Armed with this understanding, all infinite potential can be conceived from a seemingly inconceivable reality. You are unique in your journey. No one will ever share your unique design, which is the point of being a fruit on the tree of life.

Third through Fifth Dimensions

In the third dimension, there are only five regular polytopes called platonic solids **(tetrahedron, cube, octahedron, dodecahedron, icosahedron)**. These five build the reality we see but are perfect mirrors of the Trivium above our perception. In the fourth dimension, there are six regular polytopes possible **(hypertetrahedron, hypercube, hyperoctahedron, 24-cell, 120-cell, 600-cell)**. The fourth dimension represents the line of temporal reality imaged in the lower three dimensions we see from contrived reality. In the fifth dimension, there are only three regular polytopes possible (**5-simplex, penteract, triacontaditeron**), and in all higher dimensions, only three regular polytopes are possible. Notice at this point of geometric potential that the end of what is possible extends this far and no more. Between dimensions one and five, all individuation takes place. Notice that Human is located in dimension five. The human is the full potential of creation, just as the highest potential of geometry has been realized and repeated.

Between the lower three dimensions of space and the line and branch of time above (fourth and fifth dimensions), all higher dimensions are sets of three mirroring time and space as an image of base reality—MIND. Mind, Time, and Space are all one thing. Mind casts the image of itself into time. Time casts this image into form. Reality expands from the mind in the universal pattern of Line, Branch, and Fold. From the invariance of folded infinity, all else is translational symmetry. Translation always leaves the invariance untouched.

MIND and the Tenth-Dimensional *Bindu*

Bindu is a Sanskrit term that can be conceived by the English word Singularity. In Eastern traditions, the *Bindu* is the point in the middle of the forehead indicating the jewel of enlightenment signifying that the one wearing the understanding has reached the center of the light. This is the moment of Prajnaparamita, or wisdom well done. This is the lion's roar so to speak, or the possession of the three jewels of

reality. I will explain this more as the book progresses. For now, here are a few definitions to help fill in the territory.

Enlightenment

As simple reasoning will reveal, ignorance dispelled by learning and realization leads the student to mastery of reality. As they say, **"When the student is ready, the master appears."** The central understanding of the enlightened mind rests on finding the *Bindu* and realizing the one central truth of seeking truth**— "The one you look for is the one looking."** This realization of the true self of reality then fills in the necessity of contrived reality as a relative mirror to the *Bindu* itself. Once the mind can peer back into the image and see itself, the uncontrived reality can then be seen by full mental conception. This is the enlightenment of our spark of divinity and the essence of creation expressed by the tree of life (Line, Branch, and Fold).

> **"Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for. By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible." HEBREWS 11:1-3**

By dimension, all cross-sections of reality can be seen by this one three-fold understanding. When two mutually contradictory realities are in opposition, the third higher axiom unifies the whole. Truth enlightens us by frame of reference from perspective.

The Train Whistle

A simple example of this can be seen in a silly story about a train engineer and his friend arguing. Imagine a friend and train engineer arguing about the nature of the train whistle changing pitch as the train passes by. The friend, sitting on his porch each day, sees the train go by and notes that the pitch of the whistle changes pitch as the train passes. The engineer, traveling with the whistle, hears a constant

sound that is unchanging. They argue about the nature of the whistle until their friendship ends. Which friend was correct?

In this story, the two individuals represent two relatives disagreeing on their perspective of truth from a state of ignorance. Once they realize the higher axiom, the resolution brings them back into unity. In truth, the Doppler Effect is the missing universal law of perspective and frame of reference. Both views were correct, yet diverging by view and fixed understanding. This is the nature of light and shadow from relative states of being.

All learning and realization originate from the examination of relative states of being from absolute and unchanging being. Although we see the light broken by the prism of nature, the source of that light cannot be seen by the eye. Notice what you see between your observation and the things around you. Do you see the light? No, you see what the light hits. Light is invisible.

"Anyone who walks with his back to the sun is following his shadow." RUMI

When a person faces the light, the shadow is behind and unshakable. Although the shadow is not visible behind, we know it's there. When a person faces away from the light, the shadow is visible to perception. Shine the light in all directions and the shadows disappear.

It is my hope this book shows you how to remove the shadows by seeing the root and source of the light. Three intersecting points of reference are all you need. Simply follow the shadows upward at right angles (orthogonal thinking) until you reach the source itself. There, you will remember who you are from the beginning (first face before creation).

Seek and Find

"The one you are looking for is the one looking."

Chapter 2
Learning and Anger
Dispelling Ignorance through Symbolic Knowledge

The Trivium Defined – Learning dispels ignorance. Ignorance is the root cause of wrong nature, wrong desire, and misplaced identity. Temporary separation from God under the veil of creation requires necessary suffering, revealing the bridge between realization and service for the benefit of others. Wrapped in the body of animal nature, man must choose between the lower path toward selfish desire in hell or divine love for others in heaven above. Learning leads to the realization of true identity—all beings are one. The path from Heaven to Learning dispels anger caused by ignorance.

In the Western tradition, the Trivium represented the three core subjects of education: **Grammar, Logic, and Rhetoric**. Much like our conversation here in this book, we are participating in all three aspects. Language (grammar) is being paired with reason (logic) to persuade the mind (rhetoric) into a changed state of view. In order to dispel ignorance, the mind requires six dependencies: **Belief, Hearing, Time, Host, Place, Audience.**

The Point of Intersection

The meeting point in the geometry of three intersecting lines is referred to as the point of intersection. When all three lines of

intersection are concurrent (meeting at one point), the point of intersection is the common point where all three lines cross. The convergence of different perspectives, ideas, and disciplines is interdependent on the six requirements of belief, hearing, time, host, place, and audience.

Suffering at the Crossroads

In the Eastern tradition, there are said to be three non-virtues that cause suffering: **Wrong View, Wrong Nature, and Wrong Desire.** Wrong view is caused by ignorance, which generates wrong desire. These two then produce anger and ill will, or suffering (dukkha). As tradition states, if we fix any one of the three, we fix them all. Dispelling ignorance changes desire, and a changed state in desire will foster correct nature. Working on the cultivation of inner nature from learning and realization thereby fosters expanded awareness. When all three virtues resonate with positive virtue and knowledge, the intersection of all three is healed. YOU are the intersection of all three at the meeting point of the six requirements (sourced from the Diamond Sutra for further reference).

Resulting from this convergence of knowledge dispelling ignorance, critical thought and expression lead to new philosophical and symbolic sense. Growth and expansion of the mind hold the power to resolve our incorrect and distorted perception of the world. When the mind expands through awareness, desires shift, and nature resolves.

Cracking the Seeds of Symbolism and Truth

In Sanskrit, the word *Brahman* is used to describe the function of the God of Creation. '***Brah'*** means expanding and Man is the Sanskrit word '***Manas'***, or mind. Our English word **MAN** derives from the Sanskrit word for mind, and when we say, "mankind," we mean mind kind. The expanding mind of God is the temple of man collectively. Consider this aphorism from Eastern Sutras: **"The one you look for is the one looking."** Notice how this one bit of new information expands the map of the territory in your mind. When seeking the essence of your being, as they say, start by turning the mind around

toward the light. Facing the light then illuminates the central meeting point of God, Spirit (breath), and what the breath enlivens.

Fiat Lux!

Our English word for the light of the mind is Soul, or the Sanskrit word Atman (eternal self). The source of this light is the Sol, or Solar cycle between the root of our system of reality: Belief, Hearing, Time, Host, Place, Audience. Notice how the map of our territory continues to expand when the mind realizes simple symbolic truth by self-reflection. As we will continue to learn, the mind is the intersection of all three parts of the Trivium and by extension, the six requirements of existence within the light. Enlightenment is learning to see the light from within, but the realization of the light requires the journey.

Consider the Sanskrit word Atman, then expand this concept of light and conscience into the lower dimensions of time and space. We all know the familiar aphorism, **"You are not a human having a spiritual experience. You are a spiritual being having a human experience."** To define this further, examine the meaning of the word Jiva. The Jiva is the body-mind complex of the Atman. In layman's terms, the Jiva is the temporary crash test dummy for the Atman, or higher immortal soul.

Return to the nature of three intersecting lines. *Brahman* is the expanding mind of God, while the shadow of God in mind is the image of God, or Atman. Below these two, the Jiva is the veiled mind unaware of both Atman and *Brahman*. The Jiva exists in a self-reflected state of being, which implies that the image cannot see back to the source of the reflection. Notice the environment around you currently.

Do you see the light? As it turns out, light is invisible. You can only see what the light reflects, and this reflection is back to the self you occupy. Imagine the image resolving so that you could see back into the central and collective mind of *Brahman*. Bring to mind the aphorism mentioned earlier: "The one you look for is the one looking." When seeking God, awareness and being require Belief,

Hearing, Time, Host, Place, and Audience. If you knew who you are behind the veil, you would never have the opportunity to self-create, and it is on this fact that the rest of this story can be realized.

Ābhāsa-Caitanya

> "(Skt., 'reflection' + 'consciousness'). The way in which, in Hinduism, absolute consciousness (cit) is reflected in human awareness. The world-entangled self (jīva) takes this reflection to be the reality and thus fails to break through to the true realization of *Brahman*, and of the true self (*ātman*) as *Brahman*." From Encyclopedia.com

God in the Temple of Man

> **Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst? 1 Corinthians 3:16**

You've heard it said, "The body is the temple of God." We also know the familiar term, "Image of God." From Sanskrit, the term *Ābhāsa-caitanya* forms the essence of both enlightenment and the goal of philosophy, or the Greek realization of knowing the self (Gnothi Sauton). As an image of God, we have the birthright and superpower to look back into the mirror of mind. When we do, the face we see is the moment of supreme realization. Consider the meaning of this verse from 1 Corinthians 13 (the love chapter):

> "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. **For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.** And now these three remain: faith, hope and love. But the greatest of these is love."

In a one-way mirror, the face you see is reflected back to the mind. Imagine this regarding knowing yourself in the image of light reflected from the six dependencies of Belief, Hearing, Time, Host, Place, and

Audience. Now imagine the self in the mirror looking back and seeing the one casting the image. Both image and source could be said to "know as you are known." Who are you?

"When seeking God, the one you look for is the one looking."

God's Mind Expanding to Infinity by Three

As a self-created being, what would you require to be infinite? If you already possessed immortality and perfection, what would you lack for infinite expansion of the mind? While there are infinite possible answers, we will examine the root three: **Fellowship, Mortality, and Imperfection.**

Why is there Something Rather than Nothing?

The obvious answer is this: Nothing is impossible. The state of nothing is negated by all the many somethings we see around us to infinity. While we cannot conceive of how all of this something originated, we can conceive the reality that one mind somehow sparked into existence. As many have said throughout history, God is one without a second. In other words, the first self-existent and self-created being.

Imagine for a moment you are the only reality existing, fully conscious and aware of your own singular being. Extend this thought to the reality that this being is fully immortal and perfect. Any creation it generates would be eternal and understood. No chaos or imperfection would be possible because all created expansion from this one mind would be fully part of itself. While immortality and perfection are truth for the first self-created being, infinite experience is not possible without someone to share your mind with. Herein lies the problem.

If a self-created being were to produce a bifurcated image of itself, the copy would know itself as the source fully. No expansion is possible from the puppet on a string. From the seed of consciousness to expand and individuate by self-creation, six requirements would be necessary as we have discussed. Self-creation is necessitated by the veil over the

source mind. The goal and motive for God are now obvious for the expansion of the mind by infinite possibilities at the meeting point of three new realities:

1. Fellowship with Others
2. Mortality
3. Imperfection

Through God's temple and veil over the holy of holies (source consciousness), the most sacred aspect of the temple becomes the treasury of the three things mortals lack to be infinite:

1. Fellowship with God Directly
2. Immortality
3. Perfection

It is now possible to answer the nagging question we all ask: "Why do we suffer?" The answer is obvious. **We suffer so that infinite source consciousness can expand through fellowship with others, through the strength developed from necessity, and through the love that is generated between individuated self-created beings.** Opportunity demands necessity. Strength demands chaos. Love demands compassion.

The territory is further refined by the understanding of sacrifice. Our sacrifice of a higher immortal and perfect nature (Atman) can only be fully appreciated if we also know the relative state of imperfection and suffering in the image of creation. One is necessary for the other to be infinitely known. Compare this to a quote from Edgar Allen Poe's short story, "Mesmeric Revelation."

Poe describes a man on his deathbed, nearest to the veil of creation. The man is placed into a state of hypnosis and asked a series of questions about the other side of mind and creation. The question is asked, "But to what good end is pain thus rendered possible?"

> **"All things are either good or bad by comparison. A sufficient analysis will show that pleasure, in all cases, is but**

the contrast of pain. Positive pleasure is a mere idea. To be happy at any one point we must have suffered at the same. Never to suffer would have been never to have been blessed. But it has been shown that, in the inorganic life, pain cannot be thus the necessity for the organic. The pain of the primitive life of Earth is the sole basis of the bliss of the ultimate life in Heaven."

Karma and Karman

The original word in Sanskrit for Karma is Karman, or 'Kar' (action) and 'Manas' (mind). Mental action defines the mind in time and space. The six requirements for mind under a veil ensure that free will can act without being a puppet on a string, but regulated by nature through cause and effect. Our potential is limited by law and the governance of nature through set limits. The greater mystery of the mind is parallel to the lesser mystery of the world outside the mind. From antiquity, the greater and lesser mysteries are central to finding the true self of all creation.

Consider this quote from an ancient Egyptian document:

"Having thus spoken, Isis first pours out for Horus the sweet draught of immortality which souls receive from the Gods, and thus begins the most holy discourse. Heaven, crowned with stars, is placed above universal nature, O my son Horus, and nothing is wanting to it of that which constitutes the whole world. It is necessary, then, that all nature should be adorned and completed by that which is above her, for this Order could not proceed from below to above. The supremacy of the greater mysteries over the lesser is imperative. Celestial order reigns over terrestrial order, as being absolutely determined, and inaccessible to the idea of death. Wherefore, the things below lament, being filled with fear before the marvelous beauty and eternal permanence of the heavenly world. For, indeed, a spectacle worthy of contemplation and desire were these magnificences of heaven, revelations of the Divine as yet unknown, and this

sumptuous majesty of night illumined with a penetrating radiance, albeit less than that of the sun, and all these other mysteries which move above in harmonious cadence, ruling and maintaining the things below by secret influences. And so long as the Universal Architect refrained from putting an end to this incessant fear, to these anxious investigations, ignorance enveloped the universe. But when He judged good to reveal Himself to the world, He breathed into the Gods the enthusiasm of love, and poured into their mind the splendor which His bosom contained, that they might first be inspired with the will to seek, next with the desire to find, and lastly with the power to readjust." Kore Kosmou

Evolution - Seek, Find, and Readjust

The word Evolution is defined by its parts: 'E' (out of) and 'Volution' (circling a center). Take a look at the Earth circling the center of our Sun (sol), the nature of genesis on Earth as the days pass by. In all cases, our growth and development experience in the universe requires general inertia. Inertia implies constant changed states. Nothing remains the same. For self-creation to take place, the mind must possess plasticity. Just as a potter turns the clay on the wheel, pounding out the shape and eventual form, so too the fire hardens the clay so that the vessel can be useful to others. Mind is present by six requirements for the express purpose of individuation of mind by necessity. Our only requirement is to be present as the meeting point of three intersecting lines of creation.

Mind-Body-Speech

In esoteric traditions, you will often hear the three terms Mind, Body, and Speech. Mind uses speech (actions in time) to produce reality in changing states. Our speech is not our words in this sense, but our karmic actions. Mental action produces the world around us by choices made in time. While words are often lies, actions speak our true prayer. In the same way as conception, prayer is not the words we speak, but how our desires and intentions format actions. Prayer is our

intention, but when moved to actions, prayer represents our intent—by design.

Law of Returns

Inscribed on the walls of the Luxor Temple, there is a universal presuppositional law defining all cause and effect:

"For every joy, there is a price to pay."

From my book, Thus Saith the Flame to the Spark:

> **"If you smoke, you are taking a reward that is not earned. Not only did the product cost your income, but your entire family suffers the life you lose in the process. Does secondhand smoke cause sickness in children? Yes. Then your choice to take a reward also affects them by a cause you engaged into time. Will the lost income for self-gratification affect your family? Yes. In all cases and examples we can use, taking reward ends in suffering for yourself and others.**
>
> **Flipped Example**
>
> **If you go to the gym to exercise regularly, do you gain reward? Did it cost you anything compared to the example above? Will you gain life rather than lose it? Will your family benefit from your extended life and vitality? Yes. In this case, suffering on purpose brings reward. In all cases, this will be true.**
>
> **For every price you pay, there is a joy!**

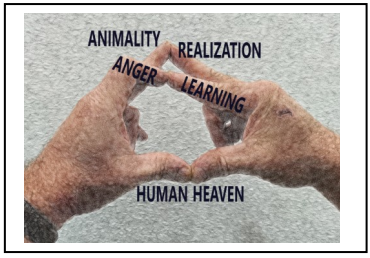
The essence of this truth is obvious. We suffer by necessity so that we have the opportunity to gain strength from our individual journey in life. Suffering brings ultimate joy, and the only way to overcome is through the work it takes to rediscover our divinity. From this, true appreciation of our higher nature arises by comparison. Without this self-reflected look into mortality and imperfection, our appreciation of

God cannot be infinite. From this sacrifice, we come to appreciate our fellowship with God, our ultimate perfection, and the immortal state of being we inherit.

Hebrews 9

It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Otherwise, Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. Just as people are destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Chapter 3
Realization and Animality
Sovereignty and Foreknowledge of Wisdom



The Trivium Defined – Realization of Spiritual Essence reveals the purpose of the temporary animal nature. Realization of identity removes the association with material existence in a body. The Realization of unity with God removes the animal nature along the path from heaven to the allusion of unity above. Implied by unity with God expands to the identity of every living being.

The Wisdom of Adam and Sophia

> ***And our sister Sophia is she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. ~The Secret Book of John***

For every person born into the lower realms of existence, a higher mind casts the shadow of existence into time and form below.

While this statement may not be a commonly held view you recognize, we are not left without hints that this reality of mind, time, and space exists. I will do my best to show you these hints and clues as

we progress, but for the sake of saving space, I will speak only with concepts as they should be seen.

As you read this chapter, realize that the mystery held here between animality and the realization you are not the animal is conceptual. Much of what you read below may be hard to digest, resting in the implied nature of the realization. The rest of the chapters may assist you in this, so return here after reading the entire book.

While I explain these concepts in my various books, I will not be able to fully expand the entire territory here. Instead, I will rely on the concepts themselves as assumed truths from symbolism for this outline, sourcing only what is necessary for commentary. For a broader perspective, see the books listed at the bottom of this outline for your own investigation of the narrative I provide. Also, keep in mind that none of us know until completeness comes. The best we can do here is speculate the best possible view, preserving the dignity of all named characters presented from readily available sources.

Sophia is a character from antiquity we see across a broad spectrum of artifacts and preserved fragments. Representing the essence of the human soul, Sophia is the first light of God emanating into the lowest abyss of existence before Mankind takes its first breath. Most commonly, Sophia is known as Wisdom, with Philosophy representing the Love of Wisdom. While religion is the service we perform for others, wisdom is the attainment of perfection and completion of life. Attainment comes by recognition and insight into the true nature of reality. As Solomon says in Proverbs 4, **"The Beginning of Wisdom is this: Get Wisdom."** Concerning Solomon's advice, the attainment of our own perfected Wisdom requires a trade by agreement.

As you may come to see, Sophia is much more than simply being wise. Attainment of the highest perfection of creation is the strength of the mind and is gathered over time by a wandering and suffering soul. Simply realized, Sophia as a goal is the mind cast into the lowest abyss of necessity and need. From adversity, we develop strength; from toil and necessity, we learn invention; from practice, we gain mastery; from the journey, we answer questions, and from loss, we learn love

and appreciation, all of which come from Wisdom—the understanding of a job well done.

Life's ultimate goal is **you** by identity, nature, and unity with others. This universal theme is the bell ringing for us all in the classroom of life. Apart from relative states and self-contradictory opposites, no life with quality and peace can be lived. Only by working to seek, find, and adapt can the mind reach for more than a simple selfish existence. With this understanding, we begin to see the nature and character of Sophia as the feminine generative principle of Genesis. As the Dhammapada states, "with our mind, we make the world."

Before we can fully see the story of Sophia below, we must first establish a few facts as solid presuppositions founding right view of this territory. Once we have a firm hold on the elements of this map, our view can then look from these roots of truth into the easily realized correspondences above and below the realms of one unified Absolute. From this path of discovery, we will come to realize the profound beauty we each hold within. Wisdom and understanding will be our guide for complete consideration of all the facts of the eternal and unchanging realm giving us life.

Image of God, both Male and Female

In Genesis 1:27, we learn that God's image and likeness are both male and female in Adam. This seems to be a simple statement, however, the majority of believers in God do not hold the view of God's essence as possessing a feminine nature. A simple look into the letters of the words tells a different story, as the Hebrew word Father implies. Aleph Bet (Strong House) is the Hebrew word Father, while Aleph Mem (Strong Water) is the Hebrew word Mother. Together, the Father's DNA (Seed) enters the Mother's cup for birth to take place. From this, the Bread of Life is born, or Bet Nun (House of Seed), which is the Hebrew word Son (the Word).

Connecting the Father and Mother with the Son as Word, we see the necessity of Aleph Bet (Seed) as letters building the human form from programming in a created reality. This should not seem too surprising,

as science continues to see into the fabric of reality as a hologram of information. The discovery of letters programming life is an obvious and simple realization revealing the Father and Mother as one foundational unity. As you will continue to see, these simple realizations are the most obvious connections we can make for the truth of this narrative to appear.

Genesis 1:26 states the obvious elements of the first Family: "Then God said, "Let **us** make mankind in **our** image, in **our** likeness…" Adam is the Son, while Elohim the Father. His own Spirit (Ruach) is the Mother over the chaotic waters. In terms of simplicity, the story tells itself. From the mouths of those who hide the key to knowledge by changing names (Luke 11:52), the story of theology is easily seen as a pretext we tell ourselves. Seeing from the eyes of a humble child, our Mother can be seen clearly, yet veiled from our perception. As you will come to see, this is for good reason.

Bondage in Egypt

In my book, *Thus Saith the Flame to the Spark*, we locate Egypt as the lower realm of form, seeing this by view of all symbolism taken together from Sanskrit and Hebrew sources. If you doubt this, keep reading. The story will reveal itself. Names are not always what they seem.

From Egypt (form by dimension), we receive the concept of above and below. All things above are as all things below. This is the English word correspondence, or equivalence of realities in differing modes of existence. We see this clearly when we view simple ideas by corresponding equivalences. An easy example of this is to see that letters make words and words produce larger thoughts. Above words, we see symbols containing equivalences to entire books. When we examine the story of Adam to Jesus, sixty-six books are contained in the single symbol of the cross (human body). Here, we see correspondence when our mind holds the text in place as perception. Between symbol and meaning, the smaller form of the symbol holds the infinity of connected meaning above and below. With language, this is the cogent evidence of hidden reality.

We ask ourselves one simple question: Where is the word held between the meaning and the symbol's identity? Inside. For information to be formed within, a realm of learning is required. For insight to be seen within, sight without is first necessary in time. Sight within then brings the reflected lesson inside the fully formed mind over time.

When we view the parts and the whole, we then gain the ability to connect other concepts to the larger meaning we glean. For instance, the Word outlined above as the bread of life is easily seen by the equivalence DNA mirrors into the book of life we wear as a body. Letters of DNA are correspondence to the body woven from the fabric of God's own mind into form. Here, the realm of the higher mind above builds the book of life below, evidenced by the mind of the scientist attempting to decipher the letters of DNA. Our work to see into the nature and mind of God unfolds by the same mirror to connected reality.

Where was Jesus before Creation?

This question is simple to answer from the opening lines of John chapter 17, where Jesus is recounting his identity, nature, and Love for the Father. By context to the entire chapter, we see a simple, yet necessary truth about existence before programmed reality is engaged into divided realms of existence.

> **I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began. ~John 17:4-5**

Who is God the Father / Mother?

In Colossians 15, God is said to be invisible. In John 8, Jesus tells the leaders of Israel that his Father is unknown to them, implying that their Father (Yahweh) is not the identity they imagined. As we find out from Jesus himself, he is a relative to the Father, the Son of God,

and the Lord from the Old Testament. As you already know simply, the Lord is all things, including ALL rulers, powers, thrones, authorities, and ALL things that have ever existed, including Yahweh, you, me, Mary, Sophia, and the rest of the Cosmos, including all matter and materials producing realms of existence and life itself from Word. Additionally, he is the Word as well. Each face and name have a purpose to the whole, just as each mote of dust contains all that is, was, or ever will be by correspondence to the source of things between Aleph and Tav (Hebrew Alphabet). I do not exaggerate for emphasis, but simply force you to occupy our first presupposition from Colossians 1 with clarity. All means all.

If you realize this statement, then a mystery should appear to you, showing your own identity with the Father. As seekers of truth in scriptures across the entire landscape of human thought, it is easy to get caught up in named things. When the simple truth is found, names are only characters on the stage of our own infinite identity. As I say this, my own past seeking reveals that the central token of any story is your view of the story. No matter our arguments and judgments of another's deeds, we can only know these deeds by the experiences we gather over time. In the end, the only value we gain is the wisdom and understanding we pass on to others. Love, Unity, and Identity are all the same virtues.

Returning to the truth of our first statement, I say it again: ***For every person born into the lower realms of existence, a higher mind casts the shadow of existence into time and form below.*** God created all things Good, yet where is the true YOU created in perfection? If you can answer this one question by identity with the Father, or Love as your nature and unity with the Father's Kingdom in Heaven, then you may have just realized the necessity for Sophia as Wisdom gained from the journey.

Who are You as an Image of the Son?

Again, we take the journey into the simple truth of our own identity as an impermanent and transitory creature wandering the world in a temporary body. In Matthew 18, Jesus was being asked by his

followers this: who among them was the greatest in Heaven above? Assumed in this is the fact that they believed they would eventually be in Heaven after their sojourn on Earth. His answer was the context of the parable of the wandering sheep to follow. He stated that the child is the greatest in heaven. In other words, the young soul here in realms below is the one that is valued most in Heaven.

It is with one simple verse that follows, we see into the image of male and female.

> **Matthew 18:10**
>
> **"See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.**

The disciples were seeing by blind eyes. They missed the entangled nature of the universe, not realizing that their mind (Angel / Atman) faces the Father, while the child (body entangled to the mind) exists in the illusion of a created reality and in ignorance of itself above. See into this by the necessity to refine the weak nature of Eve (Feminine), while Adam was in Heaven the whole time. By putting Adam to sleep, the rib was taken. Below, Adam then falls, being cast out of paradise and into Earth below. By this, wisdom is attained through the process of overcoming the animal. Our temporary life here is the illusion of ignorance and animality in a material container (the Jiva).

Adam is still asleep to build Eve in the wilderness below. From this, a consummation is performed as higher and lower (weak) nature meet with love and compassion for each other. Buddha means, fully awake (born from above). Adam and Eve move from naked to clothed in the exchange by sacrifice (bloodshed of Adam to create Eve). Without the shedding of blood, there can be no remission of sin.

In parallel, we see Maya in Sanskrit as the mother of Buddha. BUDH in Sanskrit means, 'awakened mind,' while Maya means illusion. Buddha's mother is illusion, implying that the process of wearing the

Buddha body (his teachings as Sutra and Tantra) below is the ritual to again awaken the mind above. Again, we see the parallel to this sleep at the beginning of Genesis chapter 2, where Elohim rests from all their creation after placing their own essence into Adam's essence as Son over creation. Wearing the Tantra (fabric of the robe) from the Sutra (thread) is wearing the text as the robe, which is the Ritual of existence in baptism.

When the Son awakens (BUDH), the illusion of lower reality is broken. Both Hebrew and Sanskrit are Male and Female languages, as we show in our book, *Thus Saith the Flame to the Spark*. Two made one produced as a Son who can see. Sanskrit needs her consort to produce Truth with Strength.

The primary mechanism here is the division of Adam's feminine for the production of coming humanity, which is easily seen as the seed of Adam breaking open. For any seed to grow, its shell must be opened. By this, we then see into this mystery when the image of the bride and groom is again restored through consummation.

Matthew 22:29-32

> **Jesus replied, "You are in error because you do not know the Scriptures or the power of God. At the resurrection people will neither marry nor be given in marriage; <u>they will be like the angels in heaven.</u> But about the resurrection of the dead—have you not read what God said to you, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living."**

At the resurrection, the image will again be joined as male and female in one essence. What has changed by the journey? Wisdom, knowledge, and understanding. Adam and Eve were naked in the garden. After wandering as sheep in the wilderness, wool is gathered to weave the new robe. Without this process of wandering and sin, no individuation of God's image could take place. In truth, the Angel never left the House. Salvation and liberation of the seed bring the mind back into the true body above. The first body is the perfect body.

What is the first Ritual of Creation?

The first ritual in creation is baptism, or the wearing of the cross below. Hanging on this cross of bodily form is fully explained in my book, Enlightenment, and Ritual. While I have no room to explain this here, all other rituals we symbolize with ordinances reflect hidden meanings such as this. Baptism is the immersion of your mind into the lower realms of water (Mother). Sophia is the first mind of the Son cast into creation. From the lowest depths of the abyss, wisdom again joins her consort. The complete story of all characters in this saga can be seen in the Secret Book of John quoted at the head of this narrative. From this story, you see the beauty of how Yahweh takes us out of Egypt (form), into Babylon (time), and then back into Israel as the promised land of higher nature.

You are now seeing my reference to the Gnostic text of John as a reference I am showing as true, but what you may not realize is my own attitude toward this book. I entirely believe this story was used as an object for an esoteric token, never intended to be seen as true. No more than Harry Potter must align with scripture and named things, we have no reason to see this story as anything more than a fictional story using names that can be defined by character and purpose.

Taking the same attitude I would when going to watch the latest Star Wars, I use this text to show the inner meaning transmitted under the word (robe) of this fragment from antiquity. This use of a story as an object of venerated and hidden truth is called a Yidam in Sanskrit, or a Tantra (woven sutra/thread) revealing the one wearing the robe. This was a common practice in ancient times. By the same token, we see Egypt as lower reality. As Paul would quickly tell you, the letter kills, but the truth sets you free. In terms of a Yidam, YOU are the word revealed by the text. How you see the text says more about you than it does the characters in a reality generated from Word. Do you see the Mystery yet?

If reality is Word as an allusion to true reality, then you are the illusion inside the book itself, rendering your entire life story a myth of sorts

(contrived reality). If this is true for every character in this play of life, what do you see as the object of removal from Egypt—the copy? Again, do you see into the mystery of Yahweh yet? Do you judge Yahweh's story, or rise above his ill will and anger with Love? See into the Yidam to find yourself under the robe you read.

Why should you believe my view of Egypt as our lower realm of form? Allow me to open your eyes to Revelation 13 and the Beast with his Seven Rulers. If you choose to review the whole of the Secret Book of John, you will then recognize the connection between man (Sophia's Son) as the necessary fall of mind into lower realms of ignorance. By this, Wisdom attains her true nature. In parallel, we all accomplish this collectively with our first Mother. If you are still screaming that Sophia is not Adam's mother, then you have missed the mystery entirely. By this, you are missing your own Yahweh (ill will and anger from judgment).

Revelation 13

> **The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.**

Below, we easily locate the identity of the Beast as Mankind. Note above, that the sea represents the nations of mankind. Without something to overcome, the mind would not develop strength from adversity, which is the process of gaining wisdom from our path in life.

> **This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man [<u>or of mankind</u>] That number is 666.**

Before you calculate, look into the number with Sophia. The beast is man's mark, or Carbon (6 protons, 6 neutrons, and 6 electrons). Is our commerce system based on fossil fuels (carbon)? Will our fruit of knowledge (technology) kill us all in the end? Were we told this in the

Garden, in Genesis 3? Again, who is Satan in this story, if not our own conscience realizing the lack of wisdom in the token of this story? As you see, the named things may not be what you first thought.

Man is the beast of the sacrifice, but liberation of our Spark of Life is salvation above for the Mind. While this is a very scary proposition, knowing the coming days and hardships of life, realize the path to Enlightenment and Awakening—One Mind, One Heart, and One Unity. In other words, do not judge. Love only. If you Judge Yahweh, you Judge yourself in this image. Love instead. As the loving genius in this story, God has us cornered with Wisdom and Truth. By the truth of Carbon, the diamond is produced by trials and pressure in the flames of the refinery. YOU are the Diamond in the end.

Earth was merely a fruit destined to be consumed by the locust released from the pit. Just as the worm devours the tree, the butterfly is released from the chrysalis to its new reality. Freedom required the tree and fruit by necessity. Without the boat and passage in the river of life, it is impossible to reach the other shore. When the journey is complete, we cast aside the boat realizing this:

"A calm sea does not a skilled sailor make." FDR

The book of Revelation implies there are two witnesses of resurrection and tribulation in the world. Where is the Lord of the two witnesses crucified? And I ask, "What am I implying by this in relation to the entire context?"

Revelation 11:8

Their bodies will lie in the public square of the great city--which is figuratively called Sodom and Egypt--where also their Lord was crucified.

The bodies of the two witnesses will perish in Egypt, yet where will their minds be after death? You might be asking, wasn't the Lord crucified in Israel? Yes. The true Lord is in Israel, above by higher

realms, safe and secure. So are you. His sacrifice happened once here in Egypt. Now you know. It's a copy here in Egypt.

Hebrews 8:5

> **They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."**

Again, from my first statement above: **For every person born into the lower realms of existence, a higher mind casts the shadow of existence into time and form below.** Do you need another witness?

From the Asclepius fragment:

> **Do you not know, Asclepius, that Egypt is an image of heaven, or, to speak more exactly, in Egypt all the operations of the powers which rule and work in heaven have been transferred to earth below?**

If this is not enough, read this from Hebrews 9, where Jesus is sacrificed once for all of us, not on Earth, but in Heaven above, where all of us live in safety. Salvation may be more than you have imagined.

Hebrews 9:23-26

> **<u>It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices</u>, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Otherwise, Christ would have had to suffer**

many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.

Your sacrifice in many lives here is not wasted. If you are a Christian imagining one life is enough, you are right. There is no paradox between being born here often and being born once above. Life is above. Death is below. Eternal existence is God, or your identity with the Father.

From the Temple of Man in Luxor:

As to deserving, know that the gift of heaven is free; this gift of Knowledge is so great that no effort whatever could hope to 'deserve' it.

Secret Book of John (Nag Hammadi Library)

Our final leg of this journey is to visit a story, from my own estimation, which serves as a Yidam (object of veneration), filling in a few more details of the territory to be seen clearly. While one convoluted story cannot verify the incomplete map we possess today, I believe that much of this story can be known if we dare to look in all the places God leaves as clues. No better clue can be gleaned than this story as our final look into the life of the Lord. Is this story gospel truth? Not at all. The purpose of this story is not to give you exacting detail, but to serve as a token into hidden reality.

Remember, Word is the story of all reality as a myth. It's a copy (contrived). The writer reveals the reader. Your view is the one you overcome, not the accuracy of the book you read. This is true for any narrative you come across. YOU are the book you are reading.

Before we continue with the Secret Book of John, realize that the ten worlds (realms) of creation can be seen in our book, *Thus Saith the Flame to the Spark*. After outlining the Sanskrit ten worlds (Triloka), we also discovered the exact parallel by different names in the Secret

Book of John. To see how we arrived at the list below, consult the text of the SBJ. From this text, 12 Dimensions are outlined as four sets of three realms. Where is Sophia in the text's narrative? As you will discover, out of Egypt is not simply the nations here on Earth. Egypt IS Earth and the entire realm of the third dimension. What does it mean for the slaves to be called out of Egypt?

ETERNAL UNCHANGING REALM
-12 GRACE (MIND IN PERFECTION)
-11 TRUTH (TIME IN PERFECTION)
-10 FORM (FORM IN PERFECTION)

PERCEPTION- SATTVA in Sanskrit - TRUE BEING AND MIND
ISRAEL - GRACE FROM 12 Rules Here
SETH
-9 CONCEPTUALIZATION (EPINOIA) - FOLD OF MIND
-8 PERCEPTION - BRANCH OF MIND
-7 MEMORY - LINE OF MIND

UNDERSTANDING - RAJAS (Passion of Son) TIME
BABYLON - TRUTH FROM 11 Rules Here
CHILDREN OF SETH

-6 UNDERSTANDING - FOLD OF TIME
-5 LOVE - BRANCH OF TIME (MAN as Material Adam)
-4 IDEA - LINE OF TIME

CONSIDERATION- FORM - TAMAS
EGYPT - FORM FROM 10 is Existence Here
ELELETH - SOULS OF IGNORANT

-3 PERFECTION - FORM
-2 PEACE - 2D BRANCH
-1 WISDOM (SOPHIA) 1D LINE

Consider again what it means to come out of Egypt and into Israel. Notice how the realm of form is the one-dimensional line, the two-dimensional plane, and the three-dimensional form. Above, the line of time, the branch of time, and the fold of time mirror the same reality. Above this, Sattva (true being in Sanskrit) is then the line of mind, the branch of mind, and the fold of mind. Above this, One Son of God is the mind we all share. Note that Sophia is the Wisdom of first thought and act.

In the Secret Book of John, Sophia creates without her consort, allowing a Son to be born as an orphan of types (no Father / Aleph). In the New Testament, the Virgin Mary (Sophia of the Catholic Church) gives birth without a male consort, birthing a Son with the consent of the Holy Spirit, or the Sophia after refinement from Eve. Do you see the correspondence?

In Hebrew, the word Truth is Aleph (Father) Mem (Mother) Tav (Son). The word Death is Mem-Tav, or Truth without an Aleph. The restoration of the Son in John 17 is his acknowledgment of the Father. Death entering in with Yahweh is his proclamation of being God with none beside (no Father). According to the Secret Book of John, his proclamation was out of ignorance.

Secret Book of John

He is blasphemous through his thoughtlessness.
He said, "I am God, and there is no God but me!"
Since he didn't know where his own Power originated.

To see the full view, read the Secret Book of John. When we are saved from this lower realm, orphans and widows receive their Father back again through repentance and recognition of identity with the first family. This makes Adam (Son above) our brother restoring creation in the end, one with the Father by unity and Love. This is Enlightenment, or Identity, Nature and Unity realized. First, the nature of love must be cultivated in a realm designed for this purpose.

While I will not give you the entire story here, please read the entire Secret book of John. The writer does an astounding job narrating the cosmology of 12 dimensions and realms. If I were to outline this story here, the value of discovering it for yourself would be diminished. I will, however, give you a few details.

Before, I need to make sure you realize what the writer of John is seeking to accomplish with this story. The story he narrates is one of Wisdom parallel to two self-contradictory truths. In other words, a paradox exists. In ancient times, this was known as case-law, or a Koan. A Koan is a self-contradictory story that keeps the reader in a state of paradox, unable to resolve the contradictions. I first came across this concept by reading ancient Chinese Koans. I am now going to assume you have read the Secret Book of John.

In the story we are now examining, the Son of Sophia proclaims himself God with none beside. His name is Yaldabaoth, not Yahweh. The name is close enough by proximity to his proclamation to first think he is Yahweh. Later, he rapes Eve, birthing two sons: Yahweh and Elohim. The writer then engages the reader again with opposites, saying that Elohim was evil and Yahweh was good. Do you see the Mystery yet?

His intention is to keep the reader in paradox and contradiction, with no clear understanding of what is said. This is a Koan. There is no doubt. Mutually contradictory statements and names are juxtaposed against the same contradictory natures. Wrestling then shakes your thinking loose. Koans are designed to this end. **The Bible is also a Koan, pitting the self-righteous mind against the wicked mind. Between, the truth stands as the higher axiom above.**

What does a Koan accomplish? The Koan, or paradoxical anecdote demonstrates to the reader that the mind is inadequately reasoning, thereby engaging the necessity of enlightenment. What is enlightenment? As we have said, One Mind, One Heart, and One Unity as realization by love. If your mind rejects the untruth of the venerated object, you come to realize the object as inferior to your own sense of wisdom. In other words, the intentional contradiction and

paradox have won the day. You now have wisdom. The point was to cast you into a dysfunctional state of mind. Necessity builds wisdom.

From the story, we also see tokens, which are true and accurate to the story we already know. When the Son of God (Adam) hears his lower nature repenting, he immediately sends his image (seed) into the water, restoring Sophia to the highest dimension of mind. There, Wisdom guides her children back in the same manner. The birth of Sophia back into Mind requires her consort, but more importantly, Love is required between the two with repentance from the lower waters of life. Birth requires a child to emerge into the light from the darkness of the womb. See this parallel from the words of Jesus:

Luke 7:33-35

> **For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.' <u>But wisdom is proved right by all her children."</u>**

The first son produced by Sophia is the Ruler of this world (**Yabaloth)**, the ruler without a Father. Note that John tells us the primary point of the story we have already read in this book. Yahweh did not know his Father, no more than you or I know God the Father as a child in the womb of our Mother. No matter what you think of this story, realize the difference between a mind lacking Wisdom and a mind gaining wisdom in the wilderness of life.

By this, you now know your Mother and Father above. YOU are not the body practicing in ritual here with a wife and kids. YOU are the entire family above facing the Father of creation until you arrive from the Mother's womb as a new birth above. ONE birth above is parallel to endless births in a universe below. You are only born once above as the living Child of God, yet many lives are necessary here to learn a universe of truth. Below, we are educated after birth. Above, we are educated again from the foundation received here.

I will give you one more proof of the Koan concept in the scriptures, demonstrating to you the accuracy of Wisdom's game. In Matthew 10, Jesus is warning his students of the dangers they face from the world around them. He then makes a statement that goes against all you believe is true about the family you love and the Prince of Peace bringing them salvation.

Matthew 10:34-39

"Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn

"'a man against his father,
a daughter against her mother,
a daughter-in-law against her mother-in-law—
a man's enemies will be the members of his own household.'
"Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

When I first read this years ago, I was outraged at the contradiction of being a Prince of Peace. I love my family. The thought of a savior of this nature horrified me. After reading a meditating on the meaning of Chinese Koans, I now get the riddle of contradiction presented here in Matthew. This is a Koan meant to enlighten. For this to occur with success, we must wrestle with our own mind (lord), asking its name. Jacob did this very thing with the Angel of Yahweh. Be assured, that you can win this struggle with Wisdom attained.

The design of this passage is to get you around the paradox, showing that there are more ways to resolve the paradox than simple black-and-white thinking. If Jesus comes to liberate us from our lower nature here in the realms of bondage to sin, how does he release us from this place, and back into the liberated form above the body? He must cut us away from our Mother below, once Wisdom gives birth to us from the womb. You may just now be seeing into this mystery. I have provided my previous comments, as well as this Koan of John for your own sense of right and wrong.

What is the token?

Above the Son in dimension 12, we find a Father and Mother (one unity) invisible and unseen, yet always with us. For the complete guide to this Identity in yourself, see our books. For a broader view of this simple introduction to the mind of the Son of God (Sophia), see our first book below. The books are designed by our own higher minds by intent. This story of life in lower realms is simply resolved into one three-part truth: One Mind, One Heart, and One Unity.

> ***And our sister Sophia is she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. ~The Secret Book of John***

Chapter 4
Bodhisattva and Desire
Building Blocks of Creation

The Trivium Defined – Bodhisattva is a word meaning 'Bodh,' awakened, and 'Sattva,' or true being. True being is first the realization that all being and awareness is the collective being and awareness of God. From this realization of unity with God, all beings are then seen as the light of God individuation the spark and seed of creation. This is the definition of self-creation. When the desire of the being shifts from selfishness to selflessness, the Bodhisattva has found true desire from Love for others. Heaven teaches the path of realization back to the true view (all are one). Notice that when a man flips his desire to permanent union with a woman, the ring of this union is placed on the left-hand ring finger signifying the consummation.

When you were a child, you likely played with Legos. In Greek and Latin, the word legō means, "I speak, choose, appoint or select." In relation, the building blocks of language are letters making words. Links and chains of letters produce words, just as links and chains of words produce books. By correspondence, links and chains of relatives produce families, communities, cities, and nations.

Central to the countless varieties of mixed and combined things in reality, the simple root to this truth resides in the metaphor of the Hebrew word Father (Aleph Bet) producing Word.

> **In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. ~John 1**

In both Buddhism and Christianity, the word religion holds a veiled meaning, revealing the nature of both speaker (word) and receiver (relative) reflecting the sequences of time from beginning to end. This veiled meaning is the mystery of Assembly (Sangha), or Church in relation to the foundation and temple which is produced by links and chains of information into form. In Latin, this assembly is the collective unity of the body or religiō as the corpus of creation. Religion means, "to go over again, repeat and choose again," which is the ability of the mind to build images by consideration of the temple (template) it produces.

Just as the child uses play as practice for later life and work, the building blocks of the child's world reflect the necessity and environment learning requires. Depending on our age, understanding, and abilities, learning is the adaptive understanding we hold at any given time and place. Just as links and chains of words produce cogent thoughts within the book you are currently reading. The end of the book, chapters and thoughts are not yet known to you as the reader of the book. This is the essence of how we come to see the universe around us over time.

Our first introduction to this book is the foundation of how these thoughts are managed within the framework of Wisdom falling and rising in a simulation of the mind from existence. As I have already stated often, ***"For every person born into the lower realms of existence, a higher mind casts the shadow of existence into time and form below."*** Between the two realities of the true self above and the

imaged self below, the simulation of higher and lower reality produces the body we build over time.

By correspondence, the whole of creation participates in this collective work to an end, revealing the highest goal of mind and nature already attained. In other words, the work here is the journey to reveal the final essence already attained and known from self-creation. Seeing into this mystery demands both eyes of relative and absolute vision, requiring us to see from each side of the higher and lower mind cast into imaged identity. Consider this by the paradox of an ancient Chinese Koan.

Building Blocks of Creation by Paradox

From the book, Entangling Vines, translated by Thomas Yuho Kirchner (Wisdom Publications, 2013), we read Case 14—Changshen's Chaos. This Ancient Chinese Koan reveals this essence of creation within the mystery of origin, begging the question: Where do the building blocks first originate?

> **Changsheng asked Lingyun Zhiqin, "What about the time of primordial chaos, before any differentiation?"**

Many ancient Koans will ask similar questions, begging us to look at our identity as one Absolute, before differentiation of one mind into many. By seeing into this first mystery of creation, we come to see our own identity as single and non-dual by nature. In simplest terms, all relative assemblies and parts of creation are relative to the first Absolute by view of our first essence. Establishing this view as our first perfection, foreknowledge continually leads us from first thought to all links and chains of thinking over time. As the circle begins and ends, we come to see ourselves by the path between. From one to many, the journey returns to meet itself. This is simulation and evolution: **Seek, Find, and Adaptation.**

Science would tell us that the early universe would have been in a high state of order with low entropy (energetic unity / energetic rest). Essentially, Hydrogen (mostly) would have been a unity in all

directions. Hydrogen has one proton and one electron in balance. Hydrogen has no neutron as the first element on the periodic table. Neutrons are the neutral charge, possessing the nonpolarized state of unity and balance. Protons are positive, while electrons are negative. Hydrogen is Positive (function) and Negative (dysfunction) in balance symbolically. In other words, neutral to imbalance. This starting position for the universe keeps the Yin and Yang, so to speak, in balance. Differentiation is individuation, or the breaking of this symmetry for links and chains of creation (new things, which are relatives of one absolute).

In physics, invariant symmetry is the law followed by the strong force (neutron / proton). The weak force does not follow the law of symmetry, breaking absolute states into relative (translation of Word from Light). From this breaking of balance (breaking bread / Son of God), we get individuation of the first invariance. In essence, you can say that translation (translational symmetry) breaks from invariance, leaving the first symmetry (invariance) untouched.

Translational symmetry is in ONE eternal direction, which can easily be verified from the Wikipedia page on the topic of 'translational invariance'. While we typically think of direction as being the four cardinal directions, the direction translation takes is by dimension (orthogonal). Like any good Mason (builder) would tell you, right angles reveal dimension as the foundation (pillar) of creation, symbolized by the compass (center) and square (right angle). Mind descends into previously created realms by design. New things ascend back again as changed creations. All creation is by archetype refined. A horse is always a horse. There are many varieties, but the archetype is invariant. What has been will be again.

Lingyun answered, "A pillar conceives."

Take a close look at the word Evolution. E in Latin means, 'out of,' while volution means circling a center. In terms of the pillar conceiving, the body of the Earth first started as a center magnetic force, just as the Sun holds the same central force by nature. Each absolute body is comprised of its parts and nature by identity. We

know one from the other by the function it serves to the whole. Without the Sun and Moon, the Earth would not exist. Each of the three parts is necessary to the whole. By relation, each body circles a center.

The Desire of Base Reality – Love and Cosmos of Relatives

Lingyun notes the pillar as the unity of prima materia (first material as a womb). He is also alluding to the phallic of the male seed entering the feminine. Just as positive and negative represent the first material, so too we see the allusion to one entering the other. For conception to take place, the Father's seed must enter the Mother's womb. This allusion is also given in Genesis 1, where Elohim (Father) is creating (Bara). Father in Hebrew is Aleph Bet (seed as letters). Ruach Elohim (Mother / Mind / Spirit) is the feminine over the formless (first material). To form the material (differentiate), seed must enter the womb (baptism/involution). Father and Mother become ONE (Echad) unity. Why? To create the Cosmos (Son of God). How do I confirm that the Son of God (the first image of God) is the Cosmos?

> **The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together. ~Colossians 1:15-17**

What holds all things together in unity and order? Anchoring all of reality, the pillar, or central bond of the Strong Force in nature (neutral/positive), allows invariant symmetry to fall into moving form for translation. The pillar is unmoved, while the one receiving the seed is moved and changed. In quantum mechanics, this is invariance, or the Strong Force (Strong House / Aleph Bet) holding us all together.

The Father of Creation is the pillar of the Mind (his own Spirit), which is Invariant and unchanged. God is the same yesterday, today and

tomorrow, which is the very definition of invariance and symmetry held in absolute. Adam (Son of God) is the bread we break (material/symmetry). Breaking of bread leaves the original invariance untouched. WORD is made from Aleph Bet (Father), or symmetry breaking (without the shedding of blood, there can be no remission of sin). This is the requirement for remission of the sin (Karma) from the Buddhist perspective.

A Zen Master would tell you that there are three barriers (See Case 10). Remission of sin comes from breaking bread (bloodshed), by revealing the highest nature and identity held in perfection by the Father. Baptism is involution into lower realms for one purpose: Evolution, or the key to necessity producing Wisdom (Seek, Find, Adaptation). As we already know, necessity is the Mother of invention.

TAO 11

Translated by Derek Lin, 1994

Thirty spokes share the wheel's hub;
It is the center hole that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and windows for a room;
It is the holes which make it useful.
Therefore profit comes from what is there;
Usefulness from what is not there.

Changsheng said, "What about after differentiation?"

How can God make a copy (image) of himself that is different from the original? Simply seen, his own symmetry must break. To produce children different than the perfect archetype, the image (mind) must be divided and individuated. The reason for creation (image as in a mirror) is for this purpose of differentiation. The mind must be allowed to find an individual nature and identity from disunity with the Absolute.

Why is bloodshed a necessity?

To Seek, Find, and Adapt (Evolve), we must be given freedom of Volution (change around a center). Generation of Gods is this: See Psalm 82. How long does it take? How long do you need? Time and Space are one thing relative to the moment you create (now) by will and volition. YOU are the relative until you find your unity (Enlightenment), but the journey to realize the first face of perfection is the question of overcoming lower states of reality.

Enlightenment is 'En' (inside) Light! Fiat Lux! See the invisible light by reflecting it inside, where the center is invariant. What are your barriers to finding this first cause inside yourself? As the book progresses, we will answer this question with right view, right nature, and right unity. Before we get to this point, continue seeing into this paradox and mystery of relative and absolute self.

Lingyun responded, "It is like a wisp of cloud marking the Great Pure Sky."

What is a cloud and how does it symbolize the process of veiling the truth from our mind? Like symbolism, the cloud is a covering, filtering the light. Too much light does harm to a plant. The sky is pure light, but do you see light? This is part of the mystery of your origin. Light is unseen, revealing the thing it hits. Unless it reveals what it hits (color is light opposite to the matter we discuss), no light can enter the mind to be seen. We see light when information is formed inside by recognition of parts making unity in named things. What is Insight? Sight within.

Changsheng asked, "Does the Great Pure Sky accept this mark or not?"

Does the light accept a covering (veil)? Look at 1 Corinthians 10 for the complete view of this matter. Why were the sheep scattered? Who was the rock (Pillar)? What was the cloud? What is

the sea? —The ocean of baptism is the sea (nations). Water is the Spirit —Wind is how the Spirit blows and scatters.

While I cannot cover this topic here, baptism is the Flood of Noah spreading the seed across the wilderness (see our book, Enlightenment and Ritual). YOU are a seed. The Pillar holds the seed between the feet of Jacob, or the rod and staff by euphemism. Symbolically, this is a euphemism for the feet (genitals) of Boaz uncovered on the 'threshing' floor of creation. What is between the feet of a Father? What about a Mother? Fire and Water are symbolism for Yin and Yang circling a center. Our identity will always resolve to this first face before creation.

Lingyun didn't say anything.

Creation provides no answers you can find for ourself, no more than creation will assist your own duty in life. Lingyun remained silent, just as creation holds the same expectation for our creation of self. As individuation takes place, wisdom (Sophia) is proven right by her children. Raising children requires toil and suffering.

Changsheng continued, "If that were so, living beings would not come forth."

Again Lingyun didn't say anything.

Changsheng continued, "How about when there's only absolute purity and all stains are avoided?"

Lingyun replied, "That would closely resemble the pure realm of enlightenment."

"What is it to 'closely resemble the pure realm of enlightenment'?"

"It is like the infinite luminosity of a mirror," said Lingyun.
"Is there, then, a transcendence even of this?" asked Changsheng.

“There is,” replied Lingyun.

“What is this transcendence?” Changsheng asked.

Lingyun said, “Smash the mirror, then you and I can meet.”

Changsheng then asked, “At the time of primordial chaos, before any differentiation, from where do living beings come?”

Lingyun answered, “A pillar conceives.”

Chapter 5
Buddha and Hell
Awakening Potential through Liberation

Dhammapada Choices

We are what we think.
All that we are arises with our thoughts.
With our thoughts we make the world.
Speak or act with an impure mind
And trouble will follow you
As the wheel follows the ox that draws the cart.

We are what we think.
All that we are arises with our thoughts.
With our thoughts we make the world.
Speak or act with a pure mind
And happiness will follow you
As your shadow, unshakable.

The Trivium Defined – Bodhisattva is the servant of suffering beings. Buddha is this desire fully awakened. From this essence, the fire of hell and suffering are snuffed out. Nirvana is the Sanskrit term signifying the snuffing out of the flame of suffering. This is completion, or the ability to make the world whole and pure.

Unless the Lord of Forms had fallen into creation with defects (fires of suffering), it would not be possible to approach and surpass this

defect (curse of sin and death) in yourself. The defect is the key to understanding divinity within all forms of God's image in the Lord. The key to this understanding is to first realize you are the Lord of the story, subject to the rule of your higher mind here in lower forms. The veil over this perception is pierced when you have overcome the dweller on the threshold, which is your own image looking back at you from above. The authority of the Lord is then realized when you have shattered the incomplete mirror with full understanding of identity, nature, and unity. When the defect in the image has been overcome, the true identity of the temple guardian is realized. You are then introduced to your true higher SELF vouchsafed in glory above. The Jiva realizes the Atman.

Lord of Forms

Returning to the idea of contrived reality created by the mind, it would be valuable to explore the comparison between the Illusion of reality and the mind of the one creating various forms of reality using consciousness. No better quote exists on this subject than the opening lines of the Dhammapada, **"With our mind, we make the world."**

Budh in Sanskrit means Awake. By adding the letter 'A' to a Sanskrit word, we change the relative meaning of the word. For instance, **Vid** means, to know. Adding the 'A' before the word means no knowledge (avidya/ignorance), whereas the letter after the Sanskrit word means total knowledge. Adding the letter after the word **Budh** means, one who is awake, or **Buddha**.

Maya is the mother of the Buddha, or Illusion giving birth to the child in forms below higher perfection. Illusion is the veil of creation over the mind of the child in the womb of the Mother, or a participant in the play of Maya called **Lila**.

The Sanskrit language is known as the Great Mother (AMBA), representing the greater mystery of the inner kingdom of mind trapped in the illusion and darkness of the womb. Hebrew, as you may have guessed, is the story of the lesser mystery in the wilderness of the outer illusion. Hebrew represents the Father and Son wandering

through the journey together. The imperfect illusion must be overcome for the Son to recognize the Father in himself. Reaching recognition of the Father requires the nature of the Mother, or Holy Spirit beyond the illusion of karmic imperfection and death (impermanence).

Once this process of individuation is complete, the child has now surpassed the need for the womb and is born from above, breaking the mirror of illusion and once again recognizing the intersection of three lines (Father, Mother, Son). Contrived reality is now replaced with the true essence of base reality and truth. God's image of consciousness as the spark and seed of creation has now reached completion. This is coming face to face with source identity and nature in the image of the mirror.

> **1 Corinthians 13**
>
> **When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.**

Seeker and sought meet in the image. What you were looking for is now knower and known as one. The essence of this journey is encapsulated in the overall story of the Bible and Lord of the journey. Consider a version of the Lord's story you have not heard before today.

Summary of Old Testament to New

In Genesis 1, we meet God the Father and Spirit of God (Mother / Aleph-Mem). The Mother was hovering over the formless waters of creation, which is what the Hebrew word Mother implies (Aleph-Mem / Strong Water). The word Father in Hebrew is Aleph-Bet, or letters of creation. The Son is the WORD written into existence (programmed simulation). Letters (Aleph-Bet) and Word (made from letters) are one Unity.

John 1

In the beginning was the **Word**, and the **Word was with God, and the Word was God.** 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.

Parallel to this passage, we find the image of God as the Son of creation and the mechanism of letters (DNA) creating the human form as a body (bread broken).

Colossians 1

15 The Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, **visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.** 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

It is important to note that all thrones, rulers, powers, and authorities are in and through the Lord. Nothing is outside this process, including Satan (the accuser). The conscience of the Lord (Satan) is a power to overcome and control. Unless the Lord of Forms had fallen into creation, necessity (mother of invention) cannot produce strength from weakness. Unless the Lord surpasses the deficiency, he cannot rise back to God in glory. The primary mission of the Lord is to recognize the supremacy of the Father in himself. To accomplish this, creation must be mastered in stages from Hell to Bodhisattva (Christ Consciousness / Servant Leadership). The primary marker of this station of development is self-sacrifice. The secondary marker is the

necessity of being veiled from the presence of the Father, or the mind free of the true identity and nature of the Father in the self-reflected being creating itself in the image of creation.

In Genesis 2, we meet Yahweh (Lord) and the Son of God. While the Western mind has been taught to view Yahweh as God, this is not so. The Lord acknowledged a Father greater than himself, and as you will come to see, acknowledges himself less than the Father.

> **Mark 10:18**
>
> **"Why do you call me good?" Jesus answered. "No one is good —except God alone.**

The word Good is *Agathos*, or good from the foundation. For those who recognize the Trinity of God, Spirit, and Son, it is important to note the station of the Son of God before creation, in Glory with the Father. The distinction must be made in recognition of the pre-existence of the Son in Glory with the Father before creation begins (immortality and perfection). After creation, the Son (Lord) must rule over his own creation with deficiency.

> John 17
>
> 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

The Glory of Perfection and Immortality

As discussed earlier, a self-created being is one without a second. The first three lines intersecting at a meeting point (identity, being and awareness) were one unity. In Sanskrit, this is known as the Trimurti, or triad of deities that personify the cosmic functions of creation. From the image of creation, we recognize these as proton, neutron, and electron in an early universe of low entropy in a high state of order.

Glory for the first self-created being was fellowship with himself, immortality, and perfection. As discussed earlier in the introduction,

the perspective necessary for an infinite being is the mirror image of creation revealing mortality, imperfection, and fellowship with relatives. All six of these mirrored realities bring about love and compassion from suffering, reflecting our ultimate view of their opposites. Immortality, Perfection, and Fellowship with God's transcendent mind are made possible from the bridge between the divide. We come to appreciate each side of the lower and upper waters from the journey and struggle necessary to find our way home.

Reviewing the Ten Worlds by Outline of the Image

It is now possible to reexamine the map of our territory residing in the ten worlds of reality. In Mahayana Buddhism, the Ten Worlds represent the different states of existence or consciousness that a being can experience. These worlds are not necessarily linear or hierarchical, but they exist simultaneously, and any being can cycle through them based on their actions, thoughts, and karma. The Ten Worlds are often grouped into two categories:

1. **The Worlds of Suffering (Samsara)**:
    - Hell
    - Hunger (Desire)
    - Animality
    - Anger (Wrong Nature)
    - Humanity
    - Heaven

2. **The Worlds of Awakening or Enlightenment**:
    - Learning (Contemplation)
    - Absorption (Meditation)
    - Bodhisattva (Service for Others)
    - Buddhahood (Enlightenment / Fully Awake)

The **Realms of Samsara** (which include Hell, Hungry Ghosts, Animality, Anger, Humanity, and Heaven) are cyclic states of suffering or impermanence, driven by the delusions and attachments that characterize samsara (baptism/incarnation).

The **Realms of Awakening** (Learning, Absorption, Bodhisattva, and Buddhahood) represent different stages on the path to enlightenment, a transcendence of the suffering of samsara.

The Ten Dimensions of Reality (in our model):

Now, to compare these Ten Worlds to **Ten Dimensions of Reality** under the assumptions we have discussed so far:

1. **The First Three Worlds: Space**

   These dimensions are associated with the nature of the material world—the "fabric" of reality itself, in which we perceive physical phenomena, objects, and events. Space is the context in which all living beings exist, move, and interact.

1. Hell (Dimension of Distortion – Line of Form): In this "space," suffering and distortion dominate. Hell can be thought of as a warped dimension of existence where beings are trapped in intense suffering, much like a chaotic or collapsed dimension where nothing can escape pain. This dimension is also highly limited and oppressive, akin to being trapped in a distorted "space."

2. Hunger / Desire (Dimension of Lack – Branching Form): In this dimension, beings are perpetually in a state of unfulfilled longing. It can be compared to a space where materiality and desires are present, but there is no way to fulfill or satisfy them. This dimension is like a space of yearning that cannot reach fulfillment, similar to an infinite void that can never be filled.

3. Animality (Dimension of Instinct – Folded Form): The dimension of animality corresponds to a realm driven by base instincts and survival. It reflects the idea of being trapped in a purely materialistic space with no higher consciousness, driven by instinctual impulses and physical needs.

2. **The Second Three Worlds: Time**
   These dimensions are associated with temporal existence, the

flow of time, and the cycles of birth and death.

4. Anger (Dimension of Conflict – Line of Time): Time here moves in a cycle of conflict, reacting to the forces of change with resistance, frustration, and violence. In this dimension, time may feel like a series of conflicts that seem unending, reflecting an emotional or psychological dimension where beings are perpetually caught in cycles of anger or violence. This aligns with time as a force that seems to perpetuate suffering and destruction.

5. Humanity (Dimension of Conscious Choice – Branching Time): This dimension of time reflects human consciousness, the ability to choose, experience, and act within the passage of time. In the world of humanity, time allows for reflection, personal growth, and karmic accumulation. Time flows here with the potential for awareness and the possibility of enlightenment, but also with the risk of continuing cycles of suffering or attachment.

6. Heaven (Dimension of Illusion – Folded Timelines): Heaven in the context of time might represent an illusion of permanence or satisfaction, a time without suffering or struggle. However, this is also a delusional state, as it is a temporary peace that cannot endure. In the dimension of time, the "Heavenly" world may be a fleeting state where beings think they have transcended suffering but are still in the cyclical flow of samsara, unaware of their true nature.

3. **The Third Three Worlds: Mind Only**
   These dimensions represent the psychological and mental realms, which transcend physical and temporal dimensions. They are states of being that exist beyond the material world and time, reflecting the mind's role in shaping reality.

7. Learning (Dimension of Knowledge – Line of Mind): This dimension corresponds to the acquisition of knowledge and the development of understanding. It is the mind's first step toward awakening, where beings begin to grasp the nature of their mind and the world around them. This world represents a mental shift from

ignorance to awareness.

8. Absorption / Realization (Dimension of Meditation – Branching Mind): A state of deep mental concentration or meditation. This is a dimension where the mind can transcend ordinary thinking and merge with the deeper levels of consciousness. It is a place of stillness and clarity, but not yet full enlightenment. Absorption can be seen as a mental space where awareness deepens and the mind moves toward unity with the universe.

9. Bodhisattva (Dimension of Compassion – Folded Mind): The Bodhisattva is a mind that exists for the benefit of others. In this dimension, consciousness has reached the level of wisdom and compassion, where the individual mind transcends selfish desires and moves toward universal compassion. It represents an expansive mental state that seeks to liberate all beings from suffering.

10. Buddhahood (Dimension of Enlightenment – One Self-Created Mind): The highest mental state, where the individual mind has transcended all dualities and distinctions, achieving the ultimate understanding of reality. In this dimension, one sees the world as it truly is—empty of inherent self-nature but full of infinite possibilities. The mind is free from attachment, and the individual transcends samsara entirely, fully embodying the enlightened state.

The Human Body as the Cross in Samsara

In this framework, I suggest that **the human body** serves as the **"cross"** in samsara. This can be seen as the symbolic place where suffering, death, and rebirth occur—a physical representation of the "crucifixion" in samsara, as human beings are trapped in the cycle of birth and death (samsara) until they transcend it.

The **"cross"** can be interpreted as:

- **The Human Body**: The physical form in which the mind and spirit are incarnated. It experiences the suffering of samsara,

but it is also the vessel through which awakening (nirvana) can occur.
- **Samsara**: The cycle of birth, life, suffering, death, and rebirth. Like Christ's crucifixion, the cross represents a place of suffering, but it is also a place of potential transformation and transcendence.

The **symbolism of baptism** corresponds to the **entry** into this realm of samsara, where the soul is "born" or enters into the human condition—just as baptism in many religious traditions symbolizes purification and entry into a new state of being. In this view, the "baptism" of the human being is a kind of initiation into the human body (the cross), a space of suffering, but also a potential site for spiritual awakening.

The Parallel with Rebirth and Liberation

The **Buddhist cycle of samsara** (from Hell to Heaven) mirrors the journey of the soul through the **physical (space), temporal (time), and mental (mind)** dimensions. In the same way that Christ's crucifixion on the cross represents the ultimate suffering and transcendence, the body in samsara is a place where suffering and awakening intersect. The "rebirth" of the individual soul in the context of these dimensions can be seen as both a literal cycle of reincarnation and a spiritual process of continual awakening and liberation from the constraints of samsara.

- **Samsara as the Cross**: The human body, as the "cross," represents the suffering that all beings endure within samsara, but it also carries the potential for **awakening** (enlightenment). Just as Christ’s death on the cross leads to spiritual redemption, the suffering of samsara holds the potential for transcendent wisdom and liberation (nirvana), where one escapes the cycle of birth and death and attains Buddhahood.

Conclusion

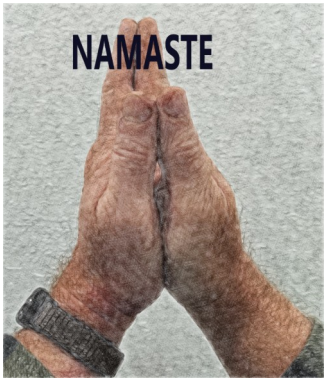
In this framework, the **Ten Worlds** and the **Ten Dimensions of Reality** are not just metaphysical or abstract concepts but are

connected through the symbolic structure of **suffering, growth, and transcendence**. The human body as the **cross** in samsara symbolizes the place of incarnation where both suffering and liberation are possible. The dimensions of space, time, and mind mirror the Buddhist worlds of samsara and enlightenment, suggesting that all realms—whether material, temporal, or mental—are interconnected and part of a greater cycle that can be transcended through awakening and compassion.

This model brings together **Buddhist philosophy**, the symbolism of **suffering and redemption**, and the **dimensions of reality** into a unified whole, where samsara and enlightenment are both cyclical and potential states of being in the cosmic order of existence.

As we move closer to the ultimate realization of ultimate self-creation, this timeless Koan can be answered: **"What is the sound of one hand clapping?"** As all things are in uniform relation to all other things. The sound of one hand clapping is when two hands of reality come into unity with no remaining duality—God and Man as one; Father and Son as one in Spirit (holiness).

Chapter 6
Namaste
Unity of Absolute and Relative Being



The Trivium Defined – Prayer hands is the universal meaning of one hand clapping, or the unity of God and Man. The genesis of this process starts with the desire to reach back to heaven, learn our origin, realize our identity, and flip our lower desire for higher nature and unity. This is enlightenment, or the ability to see God within all things. All things are seen as good and acceptable once ignorance of the process is dispelled. Suffering is replaced with Joy. We were first born from the comfort and darkness of the mother's womb. Once the light of life is discovered, death is again darkness replaced with a new light from above. This is what it means to be born from above. In this process of metamorphosis, the mother's womb provides the crystals for the worm to become a butterfly.

What is the Sound of One Hand Clapping?

The question, **"What is the sound of one hand clapping?"** is one of the most famous Zen Koans, designed outside of logical or intellectual sense, pointing towards a deeper, transcendent understanding of reality. At first glance, the question seems paradoxical—how can clapping occur without two hands? Looking above the paradox, the

Koan serves as a gateway into a profound truth about the nature of existence, one that echoes not only in Zen philosophy but also in ancient Eastern teachings revealing the nature of simulated reality. Consider this quote from Francis H. Cook in describing the core philosophy of the Hua-yen tradition (Fa-Tsang's Kegon):

> **“Far away in the heavenly abode of the great god Indra, there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering "like" stars in the first magnitude, a wonderful sight to behold. If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.”**

If we consider the Koan in the context of this infinite reflecting unity, we begin to realize that the sound of one hand clapping is not the sound of a single hand acting in isolation. Rather, it can be seen as a symbol of the inherent unity of all things. It is a reminder that opposites, such as the left and right hand, do not exist in isolation; they are part of a larger, interconnected whole. The sound that one hand makes when coming into unity is not merely an individual sound—it exists in a potential relation to the other hand. In a sense, the "sound" is the anticipation of the coming together, the integration of two forces into one unified gesture. What I suggest is that all things, even those that seem separate, are in uniform relation to each other, constantly awaiting integration into a greater whole.

As discussed earlier, this concept is captured beautifully in the aphorism, **“The part contains the whole and the whole contains the part.”** The one hand that claps contains the entire universe within it, just as the entire universe contains the potential for a single hand to

make a sound. There is no distinction between the individual and the collective in this view. The universe does not exist as a sum of independent parts, but as a vast and intricate web in which every part is interwoven with every other part. In this understanding, each individual hand contains within it the entire cosmos, just as the whole of existence is reflected in every singular moment.

These teachings of the Upanishads, ancient texts of India, deeply explore this interconnectedness. The Upanishads speak of the non-duality of existence—*Brahman*, the ultimate reality, is both immanent and transcendent, present in everything and beyond everything. “Tat tvam asi” (Thou art that) is a central Upanishadic teaching, suggesting that there is no real separation between the self and the absolute. Just as the sound of one hand clapping points to the indivisibility of action and being, the Upanishads invite us to realize that the individual self and the cosmos are not separate, but two aspects of the same unbroken reality.

This concept finds a striking parallel in the image of Indra's Net from the ancient Indian tradition. In this metaphysical vision, the universe is conceived as a vast, infinite net, with each knot in the net containing a jewel that reflects every other jewel. Each jewel, representing an individual aspect of reality, is not an isolated entity but reflects and connects to every other jewel within the net. The sound of one hand clapping, in this sense, becomes a manifestation of Indra’s Net: a moment in which the interconnectedness of all things is revealed. Each clapping hand reflects the other, each moment is an echo of the entire cosmos, and every action reverberates through the fabric of existence.

Thus, the sound of one hand clapping is not merely the sound produced by a hand; it is the sound of the universe in motion, the vibration of the whole in every part. It calls us to recognize that dualities such as action and stillness, the individual and the universal, are not opposites but two expressions of the same unity. It invites us to listen not just with our ears but with our hearts, to hear the deep interconnectedness that binds all things in one eternal symphony.

"What is the sound of one hand clapping?" is not about an isolated hand or an isolated sound. It is a question that points to the unity of all things, to the profound truth that every part reflects the whole and the whole contains the part. In the sound of one hand, we hear the song of the universe itself, unfolding in every moment, in every action, and within every being. Through the lens of the Upanishads and Indra's Net, we come to understand that the sound of one hand clapping is the sound of existence itself, infinite, interconnected, and harmonious.

It is on this point that I now shift to the one bit of truth that implies our deep-seated judgment of others in the image of the net itself. When seen as one non-dual whole, we come to realize the harmony of the universal symphony, but when seen through the lens of duality, judgment emerges as disharmony in our mind's eye. Realize this as you read the next bit of shocking truth. By "shocking," I am referring to the red pill of judgment engaged by great doubt. As many have stated in antiquity, "Without great doubt, there can be no great faith." The full understanding of this story must be seen with clear vision.

The Biblical Narrative and Indra's Net: A Unity of Creation and Divine Fellowship

In light of the presuppositions that God is self-created, immortal, and desires fellowship with created beings, the biblical narrative can be seen as a profound reflection of unity and interconnectedness. As we have discussed concerning self-creation finding infinite being, a reflection must be realized in an image to the three higher desires of God: **Fellowship with God directly, Perfection, Immortality**. Each of these three must be imaged into relative, or **Fellowship with Others, Imperfection, and Mortality.** The purpose of creation is the unification of God's self-created being and man's own journey of self-creation behind the veil of God's ultimate desire for man.

According to the narrative, God, as the ultimate and self-existent Being, creates the world and all its inhabitants, but His creation is not an act of mere separation. Rather, it is a manifestation of His image, a movement to allow for fellowship between the Creator and the

created. This is where the biblical notion of the "Son of God," the divine image of Adam, becomes central.

God's Desire for Fellowship and the Creation of the Image

In this framework, God, though self-created and immortal, seeks communion with His creation. However, this fellowship is not simply established through direct interaction but by creating beings in His image. The "image of God" in Adam is the vehicle through which God's presence can be made known in the world. This image, though distinct from God in substance, reflects His divine nature. The concept of the Son of God in the biblical tradition mirrors the notion of Atman in Hindu philosophy—the divine essence that exists within all beings. Just as Atman represents the higher spiritual reality within each individual in the Upanishadic worldview, so the Son of God represents the divine presence within Adam, serving as the bridge between the immortal Creator and the created world.

The Son of God is initially veiled in the creation of Adam, the physical form. This veiling allows for the experience of creation in a way that is accessible to finite beings. Adam, as the Jiva (the individual soul), exists in a state of lower manifestation, subject to the limitations of the material world. However, this dual nature of Adam—his existence both as a created being and as a vessel of the divine image—reflects a deeper metaphysical reality. Adam, while mortal and bound to the cycles of time and space, contains the potential to realize the higher spiritual essence within him, the Son of God, which is Yahweh, or the Lord.

Yahweh as the Higher Spiritual Nature and Adam as the Jiva / Host - Ruler of the Underworld and Self-Control

This division between the higher spiritual nature and the lower material reality within Adam corresponds to the division between Atman and Jiva in Eastern thought. Atman, the universal self, represents the divine nature, eternal and unchanging. Jiva, in contrast, is the individual soul, subject to the laws of creation, time, and karma. In the biblical narrative, Yahweh—who reveals Himself as both the

Creator and Lord—represents the higher spiritual nature of Adam, akin to Atman. Yahweh is not separate from Adam but is the essence that exists within Adam as a potential to be realized. Beyond the Old Testament narrative, we come to see that Yahweh and Adam are one Son of God, distinctly created by a hidden Father (as outlined in John 8).

Son of God as His Personal Devil – Necessity of an Accuser

The divine essence in the Son of God was taught by the Father, as we have seen. As 1 Corinthians 15 points out, the authority of the Father over the Son is absolute.

> 1 Corinthians 15
>
> 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, **it is clear that this does not include God himself, who put everything under Christ.** 28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

As to the supremacy of the Father, we now recognize that all relative named identities beyond God the Father are manifestations of the one Son of God. This is made clear when Jesus identifies himself (Son of God) as Yahweh of the Old Testament, or the I Am of scriptures. We read this in John 8:58

> **"Very truly I tell you," Jesus answered, "before Abraham was born, I am!" 59 At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.**

It is at this point that we further recognize Yahweh / Jesus identified as the Son of God in Adam. Luke 3:38 identifies Adam as the first Son of God in creation, and Colossians 1:15-17 then leaves no doubt as to the non-dual nature of the Son of God as "all things." The entire Cosmos is the identity of the Atman / Son of God of creation. As they

say, from one many; from many, one. Where does this leave us in recognition of Satan as a necessity, or the accuser of the host?

Devil in the Details

In Jeremiah 31:9, Yahweh recognizes himself as the Father of Israel. We already know that Yahweh and Jesus are one, and the incarnated essence of Yahweh was baptized (incarnated) as a man named Jesus, both identifying as the "I Am" in the body of Adam (kinsman reborn).

> **Jeremiah 31**
>
> They will come with weeping;
> they will pray as I bring them back.
> I will lead them beside streams of water
> on a level path where they will not stumble,
> **because I am Israel's father,**
> and Ephraim is my firstborn son.

We further confirm Yahweh as the Father of Israel from Exodus 4:22-24. In this passage, he reveals three things: 1) He is the Father of Israel 2) He lies to Pharoah and kills all firstborn sons, not simply one 3) He tries to murder Moses (verse 24).

Yahweh as Father of Israel and Devil of the Story

This matters to our exploration into the Atman and Jiva of creation to verify the words of Jesus concerning the identity of the Devil in John 8. Keep this in mind: Yahweh was required to acknowledge his Father as supreme, refrain from judgment of others, and pay the cost of Genesis 9:6, which we have discussed previously. Now read the words of Jesus from John 8:

> 42 Jesus said to them, "If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. 43 Why is my language not clear to you? Because you are unable to hear what I say. **44 You belong to your father, the devil, and you want to carry out your father's desires. He**

was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

On this point, we confirm the three problems found in Exodus 4 concerning Yahweh as a Son of God: 1) He is the Father of Israel 2) He lied to Pharoah 3) He tried to murder Moses (or his son). It should be clear now that the Lord is repenting of his previous judgment of his host (humanity / Jiva). He judged others, thereby judging himself.

It is at this moment that I strongly urge you to refrain from making his mistake: **He judged others, thereby judging himself.** From this reality realized in the mind of the Son of God, Yahweh became a man in baptism (incarnation) to rectify the deficiency in himself. In doing this, the judge of man becomes grace and mercy as reflected by the Father of Creation (hidden God). As all of John 8 points out, Israel did not know the true Father God. They knew the Son, and the Son was wrapped in wrong view, wrong nature, and wrong desire to rule over man as a king.

Kingdom of David and Desert Temptation to Rule over Man

If you realize this, then simply realize that the desert temptation was the very Kingdom of David Yahweh had prepared for himself as the former Lord of Israel. As an incarnated kinsman (baptized), the Lord rejected his own kingdom. According to Jubilee laws, only a kinsman can redeem a kinsman. Hanging on the cross (body) in baptism (incarnated state) was his own choice. By paying for his own self-righteous judgment of man, he paid our cost as our single judge. The Grace and Mercy of the Father won the day. God's Son returned home as a Prodigal Son, thereby showing us all the way home.

The Jiva Below as Host of the Son

Adam, as the Jiva, is the lower expression of that divine essence, existing within the constraints of the material world. His journey, then, is one of realization—of coming to understand and embody the divine nature within him, which is already present but veiled. Just as the

individual soul (Jiva) in Hinduism must realize its connection to Atman, Adam must recognize his connection to Yahweh. This realization is the goal of the spiritual journey, whether in the form of enlightenment or divine fellowship. Adam's existence, therefore, is not separate from God but is deeply intertwined with the divine, awaiting the moment of self-realization, when the veil is lifted and he becomes one with his higher nature.

The Unity of Creation: Indra's Net and the Biblical Narrative

This idea of the relationship between the higher and lower natures of Adam parallels the imagery of Indra's Net and illustrates the interconnectedness of all things. Indra's Net consists of an infinite number of jewels (each person), each reflecting every other jewel in the net. Similarly, in the biblical narrative, each individual being is a reflection of the divine image, and God's self-revelation in Adam can be seen as a reflection of His greater desire for fellowship with all creation. Just as each jewel in Indra's Net reflects the whole net, each soul (as the Son of God) reflects God's divine essence.

From this perspective, the story of Adam, as both man and the Son of God, is a microcosm of the larger divine plan. Adam is not merely an isolated individual but a reflection of God's greater plan for fellowship and unity with creation. Yahweh, as the higher spiritual aspect of Adam, is the thread that connects Adam to the divine, and through Adam, the entire creation is called to recognize its true nature as reflections of the Creator. In this sense, the relationship between God, Adam, and all of creation becomes an example of how, within the structure of divine unity, all things are interconnected, each individual reflecting the whole, just as each jewel in Indra's Net reflects every other jewel.

Conclusion: A Divine Unity

The biblical narrative, when viewed through the lens of Indra's Net and Eastern philosophy, reveals a profound truth about the unity of creation. God, desiring fellowship with created beings, creates Adam as the image of the divine—a reflection of the Son of God, veiled in

the form of the human being. Yahweh, as Adam's higher spiritual nature, represents the divine essence that exists within Adam and, by extension, within all creation. As Adam comes to realize this divine nature, he, too, reflects the interconnectedness of all things. Just as the jewels in Indra's Net are reflections of each other, so too are each created being, in its deepest essence, a reflection of the Creator. In this way, the sound of one hand clapping becomes the sound of the entire universe in unity, as the divine and the created come into fellowship, revealing the interconnectedness of all things.

Without the regulatory nature of the accuser in a realm of sin and death (mortal imperfection), no final realization of the ultimate goal of creation can be comprehended. The Trivium is the mechanism God uses for Letters and Words (grammar) to move man into the higher mind beyond reason and rhetoric. Each of us are Jewels in this process. From this journey and process of learning and realization, we receive the ultimate goal of creation: **Direct Fellowship with the Father, Immortality, and Perfection Attained.**

The Three Jewels

In the Buddhist Tradition, there are three primary non-virtues implied in the teachings. For more on this idea, research dependent origination (***pratītyasamutpāda***).

1. Wrong View (Ignorance of our Interconnectedness)
2. Wrong Nature (Ill Will and Anger)
3. Wrong Desire (emerging from wrong view and nature)

As the tradition states, fixing one fixes them all. I hope that this book has produced the intersection of all three into your being and awareness. From this, you will come to possess the three Jewels of Enlightened Mind:

1. Right View (Buddha – All as One)
2. Right Nature (Dharma / Love)
3. Right Desire (Sangha / Unity of the Body)

Unity between God and the Son of God requires God's nature, which is unconditional love and not judgment. We read this clearly by context to the entire chapter of 1 John 4. I will leave you with this passage:

1 John 4

13 This is how we know that we live in him and he in us: He has given us of his Spirit. 14 And we have seen and testify that the Father has sent his Son to be the Savior of the world. 15 If anyone acknowledges that Jesus is the Son of God, God lives in them and they in God. 16 And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in them. 17 This is how love is made complete among us so that we will have confidence on the day of judgment: In this world, we are like Jesus. **18 There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.**

19 We love because he first loved us. 20 Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. 21 And he has given us this command: Anyone who loves God must also love their brother and sister.

Namaste – "The God in me recognizes the God in you."

The one you look for is the one looking.

God is Love, and God loved us first.

NAMASTE

Glossary of Terms

- **Ābhāsa-Caitanya:** (Sanskrit, ‘reflection’ + ‘consciousness’). The reflection of absolute consciousness (cit) in human awareness. The world-entangled self (jīva) mistakes this reflection for reality, hindering the true realization of Brahman and the true self (ātman) as Brahman [1, pg. 38].
- **Anamnesis:** (Greek: ἀνάμνησις) The rediscovery of forgotten knowledge, or remembering things from a supposed previous existence. In Platonic philosophy, it is the recollection of knowledge the soul already possesses [1, pg. 19].
- **Atman:** (Sanskrit आत्मन्) The individual soul or inner self, considered identical to Brahman in Advaita Vedanta. It is the eternal, unchanging essence of a being [1, pg. 20].
- **Bindu:** (Sanskrit बिन्दु) A point or dot, symbolizing the singularity of reality. In esoteric traditions, it represents the point at which the universe manifests from the unmanifest. It is the seed of creation within each individual [1, pg. 23].
- **Bodhisattva:** (Sanskrit बोधिसत्त्व) An enlightened being who has attained a high level of spiritual realization but postpones final Nirvana to help others achieve enlightenment. It is characterized by compassion and selfless service [1, pg. 68].
- **Brahman:** (Sanskrit ब्रह्मन्) The ultimate reality, the impersonal, all-pervading divine essence of the universe. It is beyond all attributes and dualities [1, pg. 20].
- **Buddha:** (Sanskrit बुद्ध) "Awakened One." One who has attained full enlightenment and is liberated from the cycle of birth and death (samsara). The Buddha is a title given to those who have achieved this state [1, pg. 78].
- **Dukkha:** (Sanskrit दुःख) Suffering, dissatisfaction, or unease. It is one of the three marks of existence in Buddhism, indicating the inherent impermanence and unsatisfactoriness of all conditioned phenomena [1, pg. 36].
- **Jiva:** (Sanskrit जीव) The individual embodied soul, the living being. It is the Atman in its limited, embodied form, subject to the laws of karma and samsara [1, pg. 37].

- **Karma:** (Sanskrit कर्मन्) Action or deed. It refers to the law of cause and effect, where actions have consequences that shape future experiences and rebirths [1, pg. 41].
- **Koan:** (Japanese: 公案) A paradoxical statement or story used in Zen Buddhism to provoke doubt and lead to a deeper understanding of reality. Koans are designed to break down logical thinking and lead to intuitive insights [1, pg. 62].
- **Lila:** (Sanskrit लीला) Divine play. The concept that the universe is a manifestation of the divine's creative play, a cosmic dance of creation and dissolution [1, pg. 79].
- **Manas:** (Sanskrit मनस्) Mind, the faculty of thought and perception. It is the instrument through which we experience the world and create our reality [1, pg. 36].
- **Maya:** (Sanskrit माया) Illusion, the power that creates the phenomenal world, veiling the true nature of reality. It is the illusory perception of duality and separation [1, pg. 21].
- **Namaste:** (Sanskrit नमस्ते) A respectful greeting, often accompanied by a gesture of joining the palms together. It expresses the recognition of the divine essence within oneself and another being [1, pg. 90].
- **Nirvana:** (Sanskrit निर्वाण) "Blowing out" or "extinguishing." The ultimate goal in Buddhism, representing liberation from suffering and the cycle of birth and death (samsara). It is a state of peace, freedom, and enlightenment [1, pg. 78].
- **Samsara:** (Sanskrit संसार) The cycle of birth, death, and rebirth, driven by karma and delusion. It is the realm of suffering and impermanence [1, pg. 79].
- **Sangha:** (Sanskrit संघ) The Buddhist community, the assembly of monks, nuns, and lay practitioners. It is one of the Three Jewels of Buddhism, representing the support and guidance on the path to enlightenment [1, pg. 101].
- **Sattva:** (Sanskrit सत्त्व) Purity, goodness, or truth. It is one of the three Gunas (qualities) in Hindu philosophy, representing the force of harmony, balance, and light [1, pg. 68].
- **Upaya:** (Sanskrit उपाय) Skillful means, the adaptable and compassionate methods used by enlightened beings to guide

others towards spiritual awakening. It suggests flexibility in teaching based on the needs of the student [1, pg. 10].

- **Yidam:** (Sanskrit इष्टदेवता) A meditational deity in Vajrayana Buddhism, a symbolic representation of enlightened qualities. It is used as a focus for meditation and visualization practices [1, pg. 55].
- **Yoga:** (Sanskrit योग) Union, the practice of uniting the individual self with the divine. It encompasses various physical, mental, and spiritual disciplines aimed at achieving this union [1, pg. 3].

Seeds of Truth

Stephen T. McClard

Victor Frankl

> **"Everyone has his own specific vocation or mission in life to carry out; a concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is as unique as his specific opportunity to implement it."**

Everyone, no matter their lot in life, will act a part in the play called life. When viewed against the vastness of space and time, our lives are but grains of sand on an infinite stage. Some lives in this performance are seemingly insignificant while others play leading roles. The factors that determine our lot in life are guided by our views of truth and dictated by our larger view of the production for which we are cast.

Contained within every soul and locked within every human experience, truth abounds yet hides itself, patiently waiting to be found in its correct form and on its own terms. Truth, after all, is the ultimate end pursuit of all conscious efforts and the motivation for our movement forward in time. Housed in this tiny piece of real estate, we search, eking out our existence, patiently waiting for tiny moments of discovery that can fill our void and expand our view of the universe.

The unsatisfied thirst to understand and know truth is what plagues our existence. Yet, our finite existence contains potential for an infinitely marvelous array of possibilities when shadows of truth are humbly understood and applied to our efforts and struggles. Sadly, our truths are but the mere edges of ultimate universal truths that are waiting to be discovered.

Found within our souls and within our intellect, we hold the capacity to know and understand. We lack only the proper insights and connections for truth to be realized fully in our lives. As we seek to

discover new understanding, truth observes our progress and waits. Eons of time have passed since truth began its work, anticipating moments in time to reveal its purpose and expand our dimly lit view.

Nations struggle and wars rage, all in the name of truth. Contradictions to truth abound, yet truth remains constant, shining amid our turmoil and strife. We rage and fight to proclaim our knowledge of truth, yet truth patiently waits to reveal its purpose. We arrogantly boast that we possess truth, yet truth patiently waits for us to humble our souls.

Truth cannot be contained by a mere fleshly vessel. Knowing this is our first step to know more of what the immutable laws of truth offer. Truth cannot allow itself to be used for false purposes. Knowing this is our second step to understanding our reality and allowing truth to fill our need. Truth will not be used to manipulate or alter what is true. Knowing this allows us to humbly accept what truth sets out to accomplish. Truth patiently waits.

Our ways are not yet the ways of truth. Our thoughts are not yet the thoughts of truth. Our sense of justice is but a glimpse of what truth demands. The edges of truth are barely visible when seen through our dimly lit reality. We can be assured in our pursuit of truth if we will only humble our thoughts and patiently seek the glories of what truth will bring to our souls.

Truth moves about, quietly whispering in the ears of those who will listen. It speaks throughout the ages of what is right and good and pure. It gives a voice to the humble philosopher and shines a light for the seekers of knowledge. Passed along from generation to generation, its illuminations multiply. Called by many names, it quietly proclaims its wisdom, allowing us to grow in our understanding and control.

Truth asks only one thing of us: to humbly set our minds in the midst of knowledge and toward the pursuit of bettering others and ourselves. Truth patiently waits for us to seek and discover the rewards it has waiting for a generation that will plumb the depths of its boundless and abundant seeds of potential.

Truth is the pursuit, but meaning is the reward. The rewards of meaning and the pursuit of life are the answer to the ageless questions that have haunted man since truth first began its work; who am I, and what is my purpose? Before truth fully answers these questions in your heart, it has one expectation.

As you gasp your last breath of life, what will run through your mind? What thoughts will you have about your life and the purpose for which you were formed? The two questions truth will answer in our lives—who am I, and what is my purpose? —will become startlingly clear to you at this moment, the final humbling moment of physical life. As you have your last thought, this will be the moment at which you realize the impact you had on others, the moment when you realize that you either lived your purpose on this earth or you missed your purpose completely.

Until this moment, truth hesitates to answer our questions. It waits patiently, eagerly, hoping it can bring the answers to light before our light fades and our eyes close for the last time. For a select few mortal souls, the seekers of knowledge, the meaning to these two questions will be answered before this moment arrives. Truth will gladly answer these questions but has an expectation which is hidden in an ancient riddle, the parts of which have been scattered in full view since truth first began its work.

The first part of the riddle is this: no matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are. Going is the only way to travel along the path of truth. Just as the apprentice must stay with his master, truth will accept no less than this from us. We realize at this moment that answering the riddle starts with the journey.

The journey with truth starts with the first step and is the second part of the riddle. The first step in the journey is the most important step and cannot be taken in the wrong direction. It is at this point that most souls will stumble and lose their way along the true path. Without taking the proper steps in the proper directions, truth

will continue without its apprentice. As sojourners with truth, we are bound to the path of truth and thus begin our journey in life.

Our journey begins when we enter through the gate of life at birth and lasts until we finally move through the portal of death. It is between these moments that truth forges our destiny in the crucible of life. It is at this moment that truth decides our fate, the one purpose that we were formed from nothing to accomplish. What happens between these two moments, birth and death, will decide our fate. Truth, with its friend fate, decides our future destiny and dictates our purpose as we walk the path of life. Discovering purpose in life starts with the first step and ends with the last. Where we go, there we are, together with truth, stepping forward toward our destiny.

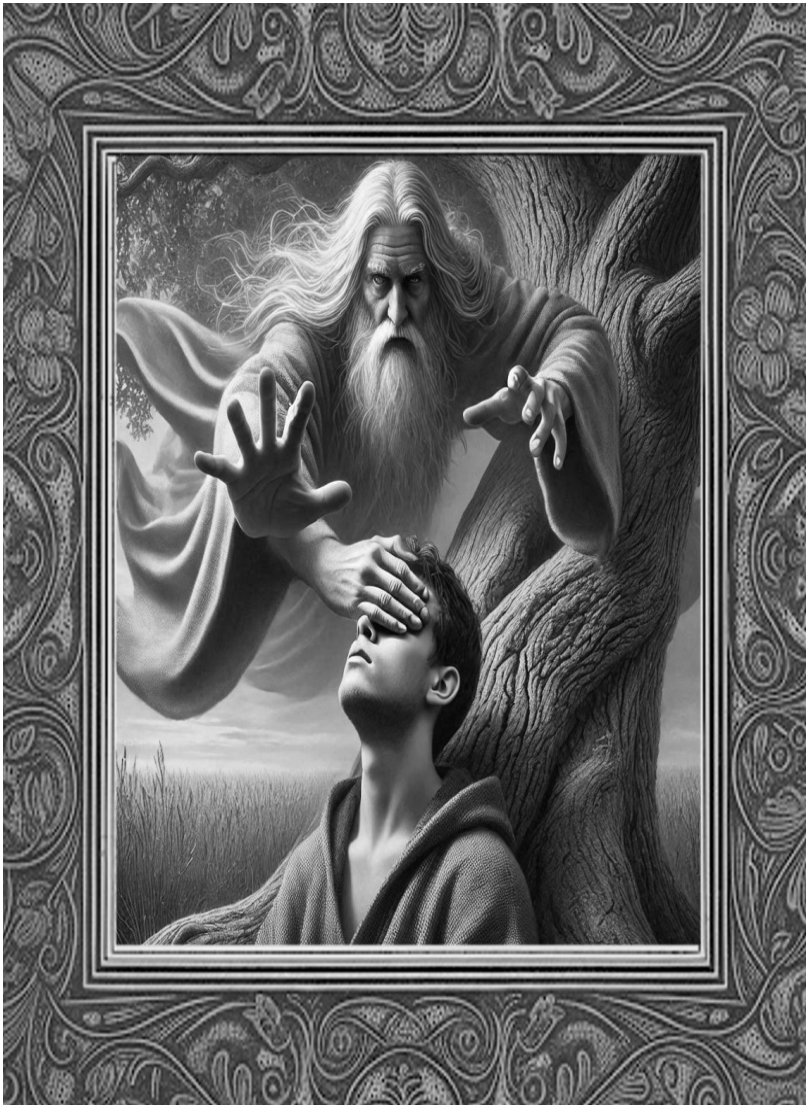
What, then, does truth require of the knowledge seeker along the journey? To discover the answer to this question, we must first learn humility. Truth will not reveal itself until we are humble before it. This may happen along the path or will finally happen when we exit this life through the portal of death. We are powerless against the eventuality of humility, so pushing ourselves beyond self will be the first step to understanding what truth requires of us.

To gain humility, we realize that our soul is unique to the purpose for which it was created. We choose our path through free will, and the choices we make along the way define who we are and will further define the unique steps of others. The value we see in others will be reflected in the value we place on ourselves. Free will is, therefore, the determining factor in our choice to be humble or to be selfish and self-centered. Free will can lead us away from the self-deception that separates us from truth, or it will ultimately lead us away from the true path. We are free to travel the paths of truth when our self-will is removed, and we humble ourselves by seeking the good of the many.

Truth is simply the destination of a random and unpredictable journey. As our soul walks to the grave, the steps taken along the way are dictated by free will. Whether we seek evil or good, all paths end at truth. For the seeker of knowledge, reward is gained and continues

beyond the grave. For the seeker of self, reward is pursued but never gained, ending at the grave.

This life is fleeting. At our essence, we are souls trapped in a decaying corpse, a corpse moving about in time. Will the precious time we have on this earth be lived for our own selfish ends, or will we take each step forward for the betterment of others? Discovering our purpose for this movement in time is then reduced to these two choices and will define who we are when the end finally comes. **No matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are.**



Recommended Resources

The following books and resources were valuable in the writing of this book. These resources may provide further insight to the topics covered.

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Stephen T. McClard has been the Director of Bands at Bolivar High School since 2002. In addition to nearly 30 years as a music educator, McClard also maintains an online woodworking business and is a third-generation piano technician with over 40 years of experience. His woodworking creations include custom bass guitars, which have sold all over the world and one-of-a-kind computer desks made from old pianos. His piano desks have been featured in magazines such as *Business 2.0* and *Piano Technicians Journal* and in many other newspapers and television news features.

Other books by Stephen T. McClard include:

The Superior Educator, A Calm and Assertive Approach to Classroom Management and Large Group Motivation (2009).

The Present is the Gift – The True Meaning of Baptism in the Jordan (2013).

Thus Saith the Flame to the Spark – Ten Dimensions of Enlightenment – One Mind, One Heart, One Unity (2018)

Bow with Unity – Benefactors of Orphans and Widows (2018)

Enlightenment and Ritual: Awakening to True Identity from Sanskrit and Hebrew Sources (2018)

Passages: Tripping In the Forest of Illusions (2025)